Outlines of the Development of the Science of Hadith

Authors: Dr. Mustafa Awliyai

Translator: Ali Quli Qarai

بسم الله الرحمن الرحیم

Outlines of the Development of the Science of Hadith

نویسنده:

Dr. Mustafa Awliyai

ناشر چاپی:

Almas

ناشر دیجیتالی:

مرکز تحقیقات رایانه‌ای قائمیه اصفهان

Contents

Outlines of the Development of the Science of Hadith

BOOK ID

Authors(s): Dr. Mustafa Awliyai

Translator(s): Ali Quli Qarai

Category: Hadith Sciences

Journal: Vol.۱, N.۱,۲ ۳

Topic Tags: Hadith Scholars Sunni Hadith Science

point

Language

English

Includes origins and history of the science of hadith, six books of Sunni hadith, Shi'i .books of hadith, and the major Shi'i scholars of hadith

Part ۱

point

The word hadith, according to the dictionary, has several meanings such as “new,” “novel,” “recent,” “modern,” and “speech”, “report,” “account,” and “narrative.” However, in Islamic context, the term hadith means “Prophetic tradition” or “narrative relating deeds and utterances of the Prophet (S).” According to some, even the account of a dream linked with the Holy Prophet (S) is also included in the category of .hadith

In most cases, the words sunnah and hadith are used as interchangeable synonyms by the scholars of the science of hadith. The author of the book Talwih says: “Sunnah is a more general term than hadith, and includes everything related to the Prophet (S) except the Qur'an: his speech - which is hadith - and his behaviour and character(۱).”

According to another opinion, since the majority of Sunni Muslims believe in Qur'an's being sempiternal (qadim), everything else except the Qur'an from the Prophet (S) came to be called hadith, a word closely related with hadith meaning "incidental" as opposed to "eternal."(۲)

Some are of the opinion that the sayings of the Sahabah (the Companions of the Prophet) and the Tabi`un (the second generation after the Holy Prophet (S)) can also

---

۱- Ilm al-hadith, Al-Sunnah qabl al-tadwin, p. ۱۶. See also Dehkhuda, Loghatnameh, vol. V, p.۳۹۸; Tadrib al-rawi, pp.۴-۵.

۲- Tadrib al-rawi.

be included under the term hadith(١). On the other hand, for the Shi`ah authorities on hadith, the term can properly include only the narratives relating the speech, .(biographical details and deeds of the Prophet (S) and the Imams (A)(٢

.Here, we consider it necessary first to explain certain terms related to our discussion

Sunnah: The term in general means "habitual practice" or "customary procedure," and in particular applies to the sayings and doings of the religious leaders who are ma`sum(٣) (i.e. the Prophet and the Imams, who are considered as being free of sin and error). Accordingly, the term is employed by the side of the Book (Qur'an). Sunnah is used in a sense that is wider than that of hadith, although in some of the Sunni texts of tradition, such as of Ibn Maja, al-Bayhaqi and others, the term signifies hadith. The .(authorities of hadith differ as to meanings covered by hadith and khabar (report

While some consider the terms as being synonymous, others are of the opinion that khabar is a term which is more general than hadith. According to them, khabar applies to every narrative regarding the Prophet (S), while hadith is taken to mean a narration quoting the Prophet (S) himself(۴). Some, as pointed out above, apply the term hadith to the sayings of the Sahabah and Tabi`un in addition. Accordingly, every hadith is also a khabar, though every khabar is not a hadith; though some regard the terms as .(being inter-changeable synonyms(۵

Riwayah: This term is

١- Ibid, p.۶; see also Kashf al-zunun and Dehkhuda, Loghatnameh, vol. V, p. ٣٩٨.

٢- `Ilm al-hadith, p.٩.

٣- Nihayat al-dirayah, p.٧; Al-Sunnah qabl al-tadwin, p. ١۶; Dehkhuda, Loghatnameh vol. V.p. ٣٩٩.

۴- Tadrib al-rawi, p.۶.

۵- Ibid; see also Dehkhuda, Loghatnameh, vol. V, ٣٩٩; see also Tadrib al-rawi, p.۶.

synonymous with hadith. According to the author of Majma` al-bahrayn, "Riwaying is a khabar that is traceable through a series of narrators to a ma`sum[1]."

Athar: Shaykh Baha'i in his Nihayat al-dirayah considers athar as being identical with hadith. Others impute to it a wider meaning. Still others confine its meaning to narrations that go back to the Sahabah[2].

Hadith-i Qudsi: Hadith-i qudsi is defined as the Divine communication whose revelation is not the part of the Qur'anic miracle. Sayyid Sharif Jurjani says: " [Hadith-i qudsi] is from God, the Most Exalted, from the point of view of meaning, and from the Prophet (S) from the viewpoint of actual wording. It constitutes what God has communicated to the Prophet through revelation or in dreams. The Prophet - upon whom be peace - informed others of its meaning in his own words. Accordingly, the Qur'an is superior to the hadith-i qudsi, because it is the actual Word of God."

There are six points of differences between the Qur'an and the hadith-i qudsi: Firstly, the Qur'an is a Divine miracle; this does not necessarily apply to the hadith-i qudsi. Secondly, salat (prayer) is not valid without recitation of parts of the Qur'an; this is not so in the case of the hadith-i qudsi. Thirdly, one who rejects the Qur'an is regarded as a kafir (an unbeliever); this does not hold true in the case of the hadith-i qudsi.

Fourthly, whole of the Qur'an was communicated to the Prophet (S) through the agency of

---

۱- `Ilm al-hadith, p. ۴.

۲- Nihayat ai-dirayah.

the Angel Gabriel; this does not apply to hadith-i qudsi. Fifthly, every word of the Qur'an is the Word of God, but the wordings of the hadith-i qudsi may be ascribed to the Prophet (S). Sixthly, the Qur'an cannot be touched without taharah (the condition of bodily purity as prescribed by the Shari'ah) and this condition does not apply to the hadith-i qudsi.(۱)

Origins of the Science of Hadith

The Holy Prophet of Islam (S), for a period of ۲۳ years from the beginning of his prophetic mission to the moment of his death, was directly involved in the process of guidance and leadership of the people. The multifarious kinds of questions that arose for the Muslims in relation with their needs converged upon the Holy Prophet. The Prophet responded to their questions through explanations and discussions whose variety increased with the progress of Islam to the extent of enveloping all aspects of the moral, social and civic affairs of Muslims.

The new society that emerged during this period was significant and important from every aspect. The Muslims who were the contemporaries of the Prophet had the advantage of personal recourse to him and chance of putting to him various questions regarding their social life. However, as long as the Prophet lived, and the source of Divine Revelation was in the midst of the Muslims, the great importance of recording his words was not fully realized.

Nevertheless, soon after the Prophet's death, the Muslims realized the imminent need of recording the hadith so as to avoid

---

۱- Dehkhudi, Loghatnameh, vol V, ۳۹۸; see also The Encyclopedia of Islam, p.۲۸.

.the problems that would arise in the future generations

Accordingly, from the time of the first caliph, the need for recording of hadith was distinctly felt by the Muslim society. It should not remain unsaid that `Ali (A), the first Imam of the Shi`ah Muslims, had with characteristic foresight, pioneered the task of recording the Prophet's sayings during the Prophet's lifetime itself. Word for word, he wrote down what he had heard from the Prophet (S). The author of Ta'sis al-shi`ah :writes

Know that the Shi`ah were the first to embark on collecting the records of the acts... and sayings of the Prophet (S) during the era of the caliphs. They followed in the footsteps of their Imam `Ali, Amir al-Mu'minin (A), for, he had recorded and categorized the hadith during the times of the Holy Prophet. Al-Shaykh Abu al-Abbas al-Najashi, in the translation of Muhammad Ibn `Adhafar, said: "I was with Hakam ibn `Ayyinah by the side of Abu Ja`far Muhammad ibn `Ali al-Baqir (A). Hakam started .asking questions with Abu Ja`far reluctantly answering them

There was a disagreement between them about one thing. Then Abu Ja`far said: "Son, get up and bring `Ali's book." He brought a big voluminous book and opened it. He looked closely in it for a while until he found the problem (which was under debate). Abu Ja`far (A) said: "This is the handwriting of `Ali and the dictation of the Messenger of Allah, upon whom be God's peace and benedictions[۱]."

This tradition is in

۱- Ta'sis al-Shi`ah, p. ۲۷۹. See also Husayn ibn Muhammad Taqi Nuri al-Tabarsi, Fasl al-khitab, pp.۵-۷; ۱۲۹۸.

agreement with what I found in Najashi's Rijal. In addition, two other sources confirm the contents of the abovementioned hadith(۱).

Another narration that confirms the attention devoted by the Shi`ah to recording of hadith is that of an incident from the life of Fatimah al-Zahra'(A). One day Fatimah (A) could not find a manuscript in which hadith was recorded. She reportedly urged her housemaid to search for it, saying, "Look for it. It is as precious to me as my sons Hasan and Husayn(۲)."

Among the Ahl al-Sunnah, the recording of hadith started after the Holy Prophet's death, and that too after prolonged controversies between groups who favoured and opposed it(۳). In this connection, `A'ishah reports: "My father Abu Bakr had collected five-hundred hadith of the Messenger of Allah and one day he burnt them all(۴)."

There are several narrations regarding the second caliph which indicate that he stopped people from relating the Holy Prophet's traditions(۵).

The recording of hadith among the Sunnis started from the early second century when the Umayyad caliph `Umar ibn `Abd al-`Aziz ordered their collection and compilation(۶). As is widely accepted, Ibn Jurayj was the first person to record and compile hadith among the Sunnis(۷).

Here it is worth mentioning that apart from the Household of the Prophet (S), their Shi`ah followers preceded the Sunnis in their effort to record the hadith. Abu Rafi` was the first man to begin the task along with the members of the Prophet's Household (A)(۸). However, there were also

---

۱- A`yan al-shi`ah, vol. I, p.۲۷۴; Da'irat al-ma'arif al-Imamiyyah, p.۷۰; `Ilm al-hadith; Dhahabi, Tadhkirat al-huffaz, p.۱۰.
۲- There is no doubt that the "Four-hundred Usul", which will be mentioned later in our discussion, were based on the traditions conveyed by the Ahl al-Bayt.
۳- Tadrib al-rawi, p.۲۸۵.

.Dhahabi, Tadhkirat al-Huffaz, p.۵ -۴

Ibid. p.۷. See also Fajr al-Islam, p.۲۶۵, Parto-e Islam, ۲۴۵ -۵

.Da'irat al-ma'arif al-Imamiyyah, p.۶۹. Tadrib al-rawi. Kashf al-zunun, p. ۶۳۷ -۶

Kashf al-zunun, p.۶۳۷. Ta'ssi al-shi`ah, pp.۲۷۸-۲۷۹. Dehkhuda, Loghatnameh, p.۲۹۸. -۷
.Taqrib al-tahdhib , p. ۳۳۳. Wafayat al-a`yan, p.۳۳۸. Fjr al-Islam, p. ۲۶۵

Ta'sis al-shi`ah, p.۲۸۰. Najashi, kitab al-Rijal, pp.۲۳, Da'irat al ma`arif al-Imamiyyah, -۸
.pp.۶۹-۷۰. Dehkhuda, Loghatnameh, vol.۱, p.۲۹۸. Al-Dhari`ah, vol.۱, p. ۱۴

several others who took up this task at the time of Abu Rafi`, or after him. Among them were: `Ubayd Allah ibn Abi Rafi`, `Ali ibn Abi Rafi`, Salman al-Farisi, Abu Dharr al-Ghifari, Asbagh ibn Nubatah and others(۱).

The Shi`ah recorders of hadith can be divided into four groups:

۱. In the first group, besides `Ali ibn Abi-Talib (A) and Fatimah al-Zahra' (A), were Abu Rafi`, Salman al-Farisi, Maytham al-Tammar, Asbagh ibn Nubatah, Mujashi`i al-Kufi, `Ubayd Allah ibn Abi Rafi`, Harth ibn `Abd Allah al-A`war al-Hamdani, Rabi`ah ibn Sami`, Salim ibn Qays, `Ali ibn Abi Rafi`, `Abd Allah ibn Hurr, Muhammad ibn Qays al-Bajali, Ya`la ibn Murrah, Jabir ibn `Abd Allah al-Ansari.

۲. In the second group were Imam `Ali ibn al-Husayn Zayn al-`Abidin (A), Ja`far ibn Yazid al-Ju`fi, Zayd ibn `Ali, Husayn ibn Thawr, Ziyad ibn al-Mundhir.

۳. In the third group can be said to belong Yahya ibn Qasim, `Abd al-Mu'min, Zurarah ibn A`yun, Muhammad ibn Muslim, Bassim al-Sayrafi, Abu `Ubaydah al-Hadhdha', Zakariyya ibn `Abd Allah, Thawrab ibn Qamamah, Majd ibn Mughirah, Muhammad ibn Za'idah al-Khadrami, Mu`awiyah ibn `Amarah, Matlab al-Zahri, `Abd Allah ibn Maymun.

۴. This group of recorders of the hadith comprised of more than four-thousand of the people of Iraq, Hijaz, Khurasan and Sham (Syria), who related traditions from Imam Muhammad al-Baqir (A) or Imam Ja`far al-Sadiq (A)(۲).

The pioneers in recording of the hadith among the Sunnis were Ibn Jurayj in Mecca; Ibn Ishaq and Malik in Medina; Rabi` ibn Sabih, Sa`id ibn Abi `Urubah, Hammad ibn Salamah

---

۱- A`yan al-shi`ah, vol. I, p.۲۷۴. Da'irat al-ma`arif al-Imamiyyah, p.۶۹. Ibn Sa'd, Tabaqat, vol. IV, pp.۷۳-۷۴

۲- Da'irat al-ma`arif al-Imamiyyah, p. ۷۰. Ta'sis al-shi`ah, pp.۲۸۰-۲۸۷. See also Tadrib

.al-rawi and Kashf al-zunun, p. ۶۳۷-۶۳۸

in Basra; Sufyan ibn Thawri in Kufa; al-Awza`i in Syria, Haytham in Wasit; Mu`ammar in Yemen, Jarir ibn `Abd al-Hamid in Rey, and Ibn Mubarak in Harran(۱).

However, there is a disagreement among the Sunni scholars about who first started recording hadith. According to Ibn Hajr, Rabi` ibn Sabih (died ۱۶۰/۷۷۷) and Sa`id ibn Abi `Urubah (died ۱۵۶/۷۷۳) were pioneers in this field; they were followed by Malik in Medina and `Abd al-Malik ibn Jurayj in Mecca, who pursued the task of recording hadith(۲). But according to Haji Khalifah, `Abd al-Malik ibn Jurayj and Malik ibn Anas were the first ones to do so, and the first man to classify them and divide them into chapters was Rabi` ibn Sabih(۳).

In any case, regardless of who it was to first record hadith among the Ahl al-Sunnah, whether Rabi` ibn Sabih or Malik or Sa`id ibn Abi `Urubah, all of them belong to the second century of Hijra, and lived one hundred years after the Shi`ah had already started this work.

As we mentioned above, the Muslims recognized the need to record the words of the Prophet (S) right after his demise; because they knew that it was the only way to safeguard the future generations against various problems. The realization of the significance of this work grew gradually.

After the Prophet (S) his close companions formed the primary source of hadith. During their lifetimes, the solution of various problems that arose could still be found and the narrations of the Sahabah

---

۱- Fajr al-Islam, pp.۲۶۵-۲۶۷. Ta'sis al-shi`ah, p.۲۷۸. See also Tadrib al-rawi, Kashf al-zunun, pp.۶۳۷-۶۳۸.

۲- Ibid, pp.۲۶۶-۲۶۸

۳- Kashf al-zunun, p.۶۳۷

served as the guiding torch for the generation that followed them, the Tabi`un. It was during the generation of the Tabi`un that the Sahabah were questioned about .various issues and their narrations were committed to writing

This was the beginning of the science of hadith. Hadith served as the key to the understanding of the Qur'an, and became an addendum to the Book for the Muslims. However, as pointed out earlier, the Shi`ah had felt this need earlier during the .lifetime of the Prophet himself

From the time that Muslims began to realize the need for collection and recording of ahadith, they took great pains in this regard. A man like Jabir ibn `Abd Allah al-Ansari .(would cover months on camel-back to hear a hadith(١

The number of the Companions of the Prophet from whom traditions have been related is put somewhere near ١١۴ in some books(٢). The most important of them were: `Ali ibn Abi-Talib (A), `Abd Allah ibn Mas`ud, Salman al-Farisi, Ubayy ibn Ka`ab, `Ammar ibn Yasir, Hudhayfah ibn al-Yaman, `Abd al-Rahman ibn `Awf, Anas ibn Malik, Abu Musa al-Ash`ari, `A'ishah, `Umar ibn al-Khattab, Abu Hurayrah, `Abd Allah ibn al-`Abbas, `Ubadah ibn Samit, Jabir ibn `Abd Allah al-Ansari, Abu Sa`id al-.Khudri

Among the Tabi`un, there were such as Sha`bi, Ibn Musayyab, Ibn Sirin, and .(others(٣

The author of Tadrib al-rawi puts the number of traditions narrated from each of the :Companions in the diminishing order as follows

١. Abu Hurayrah: ۵,٣٧۴ hadith.

٢. `Abd Allah ibn `Umar: ٢,۶٣٠ hadith.

٣. `A'ishah: ٢,٢٠٨ hadith.

۴.

Ilm al-hadith, p.۱۳. Maktab-e Tashayyu', Ordibehesht ۱۳۳۹, pp.۵۸-۶۱ -۱

.Ibid. See also Fajr al-Islam, p.۲۶۵ and Parto-e Islam, p.۲۶۴ -۲

Tadrib al-rawi, "Introduction", ` Ilm al-hadith -۳

.Abd Allah ibn al-`Abbas: ١,۶۶٠ hadith`

.Jabir ibn `Abd Allah al-Ansari: ١,۵۴٠ hadith .۵

.(Abu Sa`id al-Khudri: ١,١٧٠ hadith(١ .۶

There is none among the rest of companions to be accredited with narration of more than one thousand traditions. Evidently, the political conditions prevalent during the Umayyad rule did not permit narration of ahadith from `Ali (A) and his followers. It is .worth mentioning that not all of the first narrators of hadith were equally reliable

This issue will be discussed later in the chapter on dirayat al-hadith (critical examination of hadith). But before we enter the discussion on dirayat al-hadith, its origin and development, it is necessary to study the course of development of the science of hadith among the Shi`ah and the Ahl al-Sunnah from the point of view of .style of compilation of the texts during various periods

Hadith Among the Shi`ah: The Four-hundred Usul

As said above, the work of compilation of hadith among the Shi`ah started during the life of the Prophet (S). The texts which were compiled by the early Shi`ah scholars were called "Usul." It should however be admitted that these texts were not without defect from the point of view of the art of writing and compilation; for, most of the authors of these texts were those who had heard the ahadith from one of the Imams, in particular, from Imam Muhammad al-Baqir and Imam Ja`far al-Sadiq (A), writing .them down in notebooks

These notebooks composed by the Shi`ah scholars, containing the traditions heard from one of the Imams, or heard from

---

Ibid. See also Fajr al-Islam, p.٢۶٢ and `Ilm al-hadith -١

someone who had heard the Imam, came to be called "Usul." Out of these texts compiled from the era of `Ali (A) to the time of Imam Hasan al-`Askari, the eleventh Imam, the popular ones were four-hundred in number by different authors. Each of them contained a number of ahadith written without any attention being paid to the sequence or classification according to the subject. Most of these traditions exist in .the al-Mahasin al-Barqi, al-Kafi, Man la Yahduruhu al-faqih

Some of them are found in Tahdhib. It appears that most of these notebooks existed in the Shahpur Karkh Library of Baghdad and were lost when Tughrul the Turk burnt the city on conquering it in the year ۴۴۸/۱۰۵۶. Others which escaped this calamity, and other disasters, were preserved until the time of Ibn Idris and Ibn Ta'wus and were available to them. Some, more than two-hundred of them, have survived to our own times(۱). These notebooks usually go with the prefix "kitab" and often "nawadir". Thirteen of them exist in the library of the Tehran University in the manuscript file :number ۹۶۲. Twelve of them are "kitab" and one is "nawadir". These are

;Kitab Zayd al-Zad .۱

;Kitab Ghasfari .۲

;Kitab ibn Hamid al-Hannat .۳

;Kitab Zayd al-Nirsi .۴

;Kitab Ja`far al-Hadrami .۵

;Kitab Muhammad al-Hadrami .۶

;Kitab `Abd al-Malik ibn Hakim .۷

;Kitab Muthanna ibn Walid al-Hannat .۸

;Kitab Haddad al-Sindi .۹

;Kitab Husayn ibn `Uthman .۱۰

١١. Kitab Kahili;

١٢. Kitab Salam Khurasani;

١٣. Nawadir Abi al-Hasan `Ali ibn Asbat ibn Salim(٢).

The Four Books

The later Shi`ah scholars of hadith compiled four great

p: ١١

---

١ - The Catalogue of the Library of the University of Tehran, p.١٠٨٨ See also Nihayat al dirayah p ١٢ Al-Dhari`ah, vol.١١, pp ١٢٥-١٣٥

٢ - The catalogue of the Library of University of Tehran, pp. ١٠٨٩-١٠٩٥ See also Al-Dhari`ah which mentions ١١٧ Usul

collections from the aforementioned notebooks or Usul which became the most important texts of hadith in the Shi`ah world receiving hitherto unprecedented :popularity. These four books were the following

Al-Kafi: It was compiled by Shaykh Abu Ja`far Muhammad ibn Ya`qub al-Kulayni al- .١ Razi (died ٣٢٩/٩۴٠) which contains ١۶,٠٩٩ musnad (documented) hadith narrated from .(the Ahl al-Bayt (the Household of the Prophet)(١

Man la yahduruhu al-faqih: It was compiled by Shaykh Saduq Abu Ja`far . ٢ Muhammad ibn `Ali ibn Babwayhi al-Qummi (died ٣٨١/٩٩١) who is known as "Shaykh-i .(Ajal" or "Saduq al-Ta'ifah". This book contains ٩,٠۴۴ hadith(٢

Al-Tahdhib: It was compiled by Abu Ja`far Muhammad ibn al-Hasan al-Tusi (died .٣ ۴۶٠/١٠۶٨) also known as "Shaykh al-Ta'ifah" (The chief of the sect). This book contains .(١٣,۵٩٠ hadith(٣

Al-Istibsar: This book was also compiled by Shaykh Tusi, and contains ۵,۵١١ hadith. .۴ .(The book is divided into four parts(۴

It is necessary to mention here that the four hundred "Usul" were widely quoted and narrated by the Shi`ah muhaddithin (scholars of hadith) until a comprehensive compilation called al-Mahasin was done by Shaykh Ahmad ibn Muhammad ibn Khalid al-Barqi, who died in the second half of the third century of Hijra. His book contained a large number of ahadith arranged in numerous chapters. The al-Mahasin set an example which opened a new era in the history of the science of Shi`ah hadith(۵); because it was after him that others took up the task of collection, compilation and classification of ahadith, which were until then scattered

---

Da'irat al-ma`arif al-Imamiyyah, p. ٧٠; Ta'sis al-shi`ah, p. ٢٨٨. `Ilm al-hadith -١

.Ibid. See `Ilm al-hadith, p. ۵۶ -٢

Ta'sis al-shi`ah, p.٢٨٨. Tusi, al-Fihrist, `Ilm al-hadith, p. ۵٧ -٣

Da'irat al-ma`arif al-Imamiyyah, p. ٧٠. Ta'sis al-shi`ah, p. ٢٨٩; `Ilm al-hadith, p.۵٧ -۴

Ilm al-hadith, p.۵۲. See also Da'irat al-ma`arif al-Imamiyyah` -۵

.in hundreds of Usul

This trend led to the emergence of the four authoritative compilations of hadith during the fourth and fifth centuries. Since then, they have been considered the greatest sources of hadith for the Shi`ah and served as the primary sources for the .later day writers

The Age of Exposition

After the compilation of the four great texts of hadith, the next stage was that of exposition. During this period, the attention of most of the scholars was devoted to writing of commentaries and exposition of these texts. A large number of commentaries were written on each of these texts. In spite of the fact that most of these commentaries have, in the course of time, been forgotten and lie buried in libraries, more than ۱۲۰ of these commentaries and exegeses have come down to our .(times(۱

However, this phase of exposition should be regarded as a period of langour in the history of development of the science of hadith; because, instead of a gradual growth, it marked a stage when most of the discussions went round and round in a definite circle without any progress or breakthrough. This situation lasted until the time of Safavid rule. With the formal recognition of the Shi`ah faith as the state religion from the early times of the Safavis, the study of hadith commenced growth .once again

The Age of Great Scholars and Great Books

Great scholars of hadith appeared in the Shi`ah world during the period of Safavid rule. These men restored the leading role of the Shi`ah in this field, with the result

---

Al-Dhari`ah, vol.۱۱, pp.۱۷-۱۹. See also the Catalogue of the University of Tehran - ۱ .pp.۸۲-۱۰۰-۱۵۴-۱۲۷۷. Also refer to Ta'sis al-shi`ah. p.۲۹۰

that after ages of neglect and stagnation, the study of hadith entered its golden age. At the close of the eleventh century and the beginning of the twelveth, for once again, .the study of hadith received the attention of great scholars

The most prominent among them were Muhammad ibn Murtada Mulla Muhsin Fayd al-Kashani (died ١٠٩١/١۶٨٠), Muhammad ibn Hasan al-Hurr al-`Amili (died ١١٠۴/١۶٩٢-٩٣) and Mulla Muhammad Baqir ibn Muhammad Taqi al-Majlisi (died ١١١١/١۶٩٩-١٧٠٠). Each :of them has left behind a precious scholarly work. These works are the following

١. Kitab al-jami` al-Wafi: It is the work of Mulla Muhsin Fayd al-Kashani. This book comprises of the four aforementioned classical texts of hadith. In this book, which is a very precious work from every aspect, the repetitive ahadith have been deleted and .(expositions have been written on the difficult ones(١)

٢. Wasa'il al-Shi`ah: Its author is Shaykh Muhammad ibn al-Hasan al-Hurr al-`Amili. This book, like the above one, combines the four classical texts of hadith and draws .upon other sources also

٣. Bihar al-Anwar: It is what can be called an encyclopedia of Shi`ah hadith. It is the work of `Allamah Muhammad Baqir al-Majlisi and is the greatest work of hadith compiled either among the Sunnis or the Shi`ah. In this work, in addition to the Shi`ah sources, there are plenty of ahadith drawn from the Sunni sources. In spite of the great amount of labour and pain borne by al-`Allamah al-Majlisi, it should be admitted ;that the book is an unfinished masterpiece

---

١- The catalogue of the Library of the University of Tehran, p.١۶٢٨

.since, he could not succeed in eliminating many weak traditions from his great work

Had al-Majlisi lived for another decade, he might have been successful in producing a true "ocean of light" full of precious pearls and corals and mines of pure gold. The task of extracting its precious pearls and gold from this unfathomable ocean and clearing .its treasures of their adhering mud and fungus remains for us to accomplish

The Age of Further Research

After the age of al-Majlisi, another age followed in which the study of hadith made valuable progress. The scholars of this period did not abandon the pursuits of such men as Fayd al-Kashani, al-Hurr al-`Amili, and al-`Allamah al-Majlisi; rather they adhered to this path with greater care and attention to the new sophisticated criteria .of authorship

Among those who have left worthy books in the field of the science of hadith can be named `Allamah Muhammad Husayn ibn `Allamah al-Taqi, and Muhammad Nuri al-Mazandarani al-Tabarsi, the latter of whom wrote the Kitab mustadrak al-wasa'il wa mustanbat al-masa'il, which was finished in ۱۳۱۹/۱۹۰۱, adding several chapters to the Kitab al-wasa'il al-shi`ah. This book is the greatest compilation of the ahadith of the Shi`ah faith. `Allamah Nuri died in the year ۱۳۲۰/۱۹۰۲ in the city of Najaf(۱).

In this brilliant period there lived such great men as the late Ayatullah Haj Aqa Husayn Burujardi, whose work changed the status of several thousand hadith. It is hoped that the Shi`ite and Sunni scholars of our times, working together, may be able to make

---

۱- Ta'sis al-shi`ah, p.۲۸۹

.greater achievements in this field

Hadith Among the Ahl Al–Sunnah – The First Recorders

According to Kashf al-Zunun, when the Companions of the Prophet (S) began to die one after another, the need to record the hadith became evident. It is also maintained that the first person to compose a book in Islam was Ibn Jurayj(۱). The next to be compiled was the al-Muwatta' of Imam Malik (died ۱۷۹/۷۹۵), and Rabi` ibn Sabih of .Basra was the first man to compile a book with different chapters

'Al–Sihah al–Sittah or the 'Six Authentic Texts

The work of compilation of hadith continued until the time of Imam al-Bukhari and Imam Muslim, who were followed by al-Tirmidhi, Abu Da'ud al-Sijistani, al-Nasa'i and others(۲). Imam Malik, who lived in Mecca in his al-Muwatta' compiled the ahadith with a sequence based on the principles of jurisprudence(۳). Imam Ahmad ibn Hanbal, in his Musnad classified the ahadith in various chapters each devoted to a separate .(Companion of the Prophet (S) from whom the narration was quoted(۴

After them Imam al-Bukhari classified the traditions according to region: he devoted separate sections to ahadith narrated by people of Hijaz, Iraq and Syria. Imam Muslim deleted the repetitive ahadith and put them in various chapters corresponding with various aspects of fiqh and other chapters dealing with biographical details. After them, Abu Da'ud, al-Tirmidhi and al-Nasa'i extended the scope of the work devoting .(greater attention to classification of the material(۵

Works Based on Al–Sihah Al–Sittah

The period of the first compilers of hadith was followed by those who compiled their own collections from al-Sihah al-Sittah, summarizing and rearranging the ahadith such as `Abd

---

This is a Sunni viewpoint not accepted by the Shi`ah as being historically correct. -۱

Nevertheless, Ibn Jurayj and/or Rabi` ibn Sabih are considered pioneers among the Ahl al-Sunnah by themselves. According to the Shi`ah, Abu Rafi`, after the Household of the Prophet, was the first man to record and compile ahadith. See Ta'sis al-shi`ah, p.۲۸۰, Najashi, Rijal, pp. ۲-۳; Da'irat al-ma`arif al-Imamiyyah, pp. ۶۹-۷۰; Al-Dhari`ah, vol. I, p.۱۴; Dehkhuda, Loghatnameh, vol.۱. p.۲۹۸.

۲- Kashf al-zunun, p.۶۳۷

۳- Ibn Khaldun, Tariq, p.۷۹۸

۴- Kashf al-zunun, p.۶۳۷

۵- Ibn Khaldun, Tariq, p. ۷۹۸

Allah Muhammad ibn Hamid ibn Abu Bakr, Ahmad ibn Muhammad al-Raqani and Abu Mas`ud Ibrahim ibn Muhammad al-Dimashqi who combined the books of al-Bukhari .and Muslim

After them, Abu al-Hasan Zarin ibn Mu`awiyah combined the books of al-Muwatta' and al-Jami` of al-Tirmidhi and the Sunan of Abu Da'ud and al-Nasa'i and the works of Muslim and Bukhari. After him Ibn Athir combined the six classical texts (al-sihah al-sittah) and the book of Zarin, producing a work more organized than that of Zarin. After that al-Suyuti combined al-sihah al-sittah and the ten masanid (plural of musnad) and called his book Jam` al-Jawami', which however retains several weak .(ahadith(١

Conclusion

To sum up, it may be said that the primary purpose of the first compilers of hadith was to record the narrations without any attention to the principles and techniques of compilation and bookwriting. It may even be said that in the beginning the purpose was not even that of composing a book; rather the aim was to record and preserve .the ahadith in individual notebooks

During the second stage, though there was a conscious purpose of composing books, the works had many defects; for the ahadith lacked order and classification forcing .the reader to go through the whole book while searching for a certain hadith

The third phase was that of classification of the ahadith in which every author divided them into chapters in his own way: one would classify them on the basis of fiqhi issues and another preferred classification according to the land

---

Kashf al-zunun, p.۶٣٩ -١

.of origin of the narrators

During the fourth phase, the compilers deleted the repetitive ahadith making the job .of the reader a bit easier

In the fifth phase, the experts of hadith began to examine the traditions from various angles, such as studying them from the point of view of various jurists and for discovery of new points – a matter which we shall discuss in greater detail in a proper chapter. During this stage the whole bulk of hadith came under critical study and .(endeavour was made to collect them in a single work(۱

Part ۲

Reasons Behind Emergence of `Ilm Dirayat al-Hadith

Unfortunately on account of various reasons, some of which we shall mention shortly, the hadith did not remain immune from forgery and other problems. A great number of incorrect traditions found way into collections of prophetic sayings. The task of separating genuine traditions from apocryphal material was as necessary as that of removing weeds from a flower bed; as in case of weeds, their identification and removal was not an easy task, nor could they be left to flourish untouched, .threatening the genuine material itself

This was the reason why religious scholars, in their capacity as vigilant gardeners of the Faith, began to look for ways of separating forged material from genuine hadith. They needed new tools for this task, which was not an easy one, as is evident from the fact that despite centuries of scholarly efforts the remnants of these dangerous .and destructive weeds have continued to survive

As to how these weeds found

Ibid, p. ۶۳۷-۶۳۹ -۱

their way into the flower beds of prophetic tradition, here are some of the important reasons:

1. There were some who wilfully sprinkled the seeds of such weeds, and dedicatedly looked after their growth and survival. Amongst them were supporters of Banu Umayyah and other opponents of Islam who dissembled adherence to it(1).

2. Emergence of various sects in Islam led to forgeries by followers of different sects who wished to produce documentary evidence in favour of their own sect and to detriment of their opponents(2).

3. Fabrications made by the devout about virtues of piety and abstinence from evil, who imagined that by this means they would be better equipped to guide others(3).

4. Inclusion of Jewish myths, a process which was stimulated by the popular sense of curiosity and the people's interest in the lives and times of former prophets. Such imaginative accounts are replete in narrations regarding the lives and deeds of prophets - such as the account related by al-Tabari on the authority of Ibn Munabbih. According to this account, the serpent, formerly, had hands and legs; but since it allowed the Devil to enter its belly, God had made its limbs to sink into its stomach(4)!

5. Tribal and regional prejudices and rivalries, which incited some to forge traditions to be produced as evidence of their superiority over others - as is evident from traditions related to some cities.

6. Personal ambition was another stimulant which prompted some to be included among the scholars of hadith through

---

1- See Muhaqqiq's introduction to al-Suyuti's Tadrib al-rawi; al-Madinah ١٣٧٩/١٩٥٩. One instance of this case is the "hadith" which was forged regarding the following verse of the Holy Qur'an on the orders of Mu`awiyah: And among men is he who sells himself in exchange for God's good pleasure....(٢:٢٠٧) Through this forgery, an attempt was

made to relate this verse to Ibn Muljam, the assassin of Imam `Ali (A); whereas, in reality, this verse is related to `Ali (A) himself, who exposed himself to the danger of death by lying in the Prophet's (S) bed on the night of his hijrah to al-Madinah. See also Kazim Mudir Shanehchi, `IIm al-hadith, p. ۶۶; Mashhad University ۱۹۶۴-۶۵

۲- See Muhaqqiq's introduction to al-Suyuti's Tadrib al rawi al Madinah ۱۳۷۹/۱۹۵۹. See also Ahmad Amin Fajral Islam, p. ۲۵۵; Egypt ۱۳۴۷/۱۹۲۸ Ahmad ibn Nasr says: "The Prophet in reply [to a question that he had put] said, 'Hold on to al-Shafi`i for he is from me and God is with him and his followers."' See Kazim Mudir Shanehchi `IIm al hadith, p. ۶۹, Mashhad University ۱۹۶۴-۶۵

۳- The Encyclopedia of Islam, pp. ۲۴, ۲۵. Ahmad Amin, Fajr al Islam, p.۲۵۶; Egypt ۱۳۴۷/۱۹۲۸. See also Parto e Islam vol I p. ۲۵۸. An instance of this is the case of Abi `Ismah Nuh ibn Abi Maryam whose practice was to forge a tradition in relation to every surah of the Qur'an. Once when asked about the source of his narrations, he said, "Since people started turning towards the fiqh of Abi Hanifah and the chronicles of Muhammad ibn Ishaq they have been neglecting to memorize the Qur'an by heart. I have fabricated these traditions only for the sake of God's good pleasure." See Parto e Islam p. ۲۵۸ and Fajral Islam p. ۲۵۶

۴- Partoe Islam, vol.۱۱, pp. ۳۵۶, ۳۸۵

forgery.

۷. Fabrication of hadith as a means of procurement of personal gain or of earning goodwill of the caliph in power(۱).

۸. Controversies and differences among jurists (fuqaha') prompted some scholars to fabricate traditions to be invoked in support of their own legal positions.

۹. Story-tellers and reciters of fables, admittedly, were not averse to letting their imagination wander into the domain of hadith(۲).

Due to the above-mentioned and other reasons besides, a critical examination of hadith was necessary. As a result of the efforts made by Muslim scholars in this regard, a new branch was created in the science of hadith; it came to be called "dirayat al-hadith(۳)".

The Nihayat al-dirayah defines dirayat al-hadith in these words: "It is a science which investigates the isnad, contents, subject and the mode of transmission of ahadith, so that acceptable traditions can be separated from unacceptable ones."

Dirayat al-Hadith

The emergence of `ilm dirayat al-hadith was followed by its division into numerous branches. Certain rules and guidelines were evolved for distinguishing reliable from unreliable ahadith. The body of such rules came to be called "mustalah al-hadith", which together with `ilm al-rijal (lit. science of men), formed the means of scrutinizing hadith material.

However, for this purpose, knowledge of other preliminaries such as Arabic grammar and syntax, familiarity with literary style and form, knowledge of abrogated (mansukh) and the abrogating (nasikh) verses of the Qur'an, knowledge of the history of Islam and that of various Islamic sects and their beliefs, and other details regarding hadith, is necessary.

An instance of this is the case of Ghiyath ibn Ibrahim, who once on visiting the - ١ Abbasid caliph al-Mansur saw him playing with pigeons. On the spur of the moment, he fabricated a "hadith" for the caliph's good pleasure: The Prophet said, "No racing is better than that of hoofs and feathers." See Fajr al-'Islam, p. ٢٥٥, and Partoe Islam, vol. I, p.٢٥٨. Abu Hurayrah once fabricated a "hadith" about onions of Akka (seaport in Palestine). Asked by Mu'awiyah as to where the Prophet said such a thing, he answered, "there where he said, 'Mu'awiyah is the maternal uncle of the faithful (khal ".'(al-mu'minin

Kazim Mudir Shanehchi, `Ilm al-hadith, pp.٧٤,٧٥, Mashhad University, ١٣٤٤ A.H. - ٢ According to Ibn al-Jawzi, once Ahmad ibn Hanbal and Yahya ibn Ma`in were in the mosque of al-Rasifah (in Baghdad) for prayers. In the meanwhile, a storyteller gathered around himself some people and began to recite a tradition, citing as his sources Ahmad ibn Hanbal and Yahya ibn Ma`in, that the Prophet said, "whoever says, 'La ilaha illa Allah', God will reward him with a bird whose beak is of gold and feathers of coral." Then he proceeded to describe the bird and the reward of the recipient in such a detail as can not be contained even in twenty pages. On hearing him, Yahya and ibn Hanbal looked at each other while the "muhaddith" started collecting tips from the people. Yahya approached the man and asked him as to who had told him this tradition. "Ahmad ibn Hanbal and Yahya ibn Ma`in," was his reply. "I am Yahya and this is Ahmad ibn Hanbal", said Yahya pointing to Ibn Hanbal, "we ourselve have never heard of such a tradition." The storyteller replied, 'I had heard that Yahya ibn Ma`in is an idiot I didn't believe it. You talk as if you two are the only Yahya and Ibn Hanbal in the whole world! I have written traditions from seventeen Yahya ibn Ma`ins and Ahmad ibn Hanbal's." Then he promptly slipped out of the mosque. See Hafiz Nishaburi Hakim Abu `Abd Allah Muhammad ibn Abd Allah, Ma`rifat ulum al hadith, p. ٢٨٩; Egypt ١٩٣٧

Shaykh al-Bahi'i, Nihayat al-dirayah p. ٧; `Imad al Islam Press, ١٣٢٤. See also al- -٣ Suyuti's Tadrib al-rawi, pp. ٤, ٥; al Madinah ١٣٧٩/١٩٥٩

Haji Khalifah, in his Kashf al-zunun defines `ilm al-dirayah in this manner: "`Ilm dirayat al-hadith, which discusses the content and meaning of the words of hadith on the basis of Arabic grammar and syntax, and shar`i criteria, and examines their correspondence with the circumstances of the Messenger of Allah (S), linguistic standards of Arabic sciences and reports about the Messenger (S), consists of `ilm al-rijal, (the science of narrators, their names, genealogical lineages, lifetimes, their dates of death, their characters and circumstances of reception and transmission of hadith, as well as its topic or subject) and aims to distinguish acceptable from unacceptable traditions.

It entails classification of various modes of transmission, linguistic background of narrators, their remarks and criticism about what they have narrated, their connection with the prior source from whom they have received, knowledge of possession of permission (ijazah)(١) by a narrator, and knowledge of various classifications of hadith, such as sahih, hasan, da`if, etc(٢)."

`Ilm al-Rijal

The following verse of the Qur'an made it incumbent upon al-muhaddithin (scholars of hadith) to make a thorough enquiry into details of narrators of ahadith:

O believers, if an ungodly man comes to you with a report, investigate, lest you afflict a people unwittingly and then repent of what you have done. (۴۹:۶)

As to who were pioneers in this field, it must be admitted that the Shi`ah had taken a lead in this field. The first writer to compile a book on this subject was Abu Muhammad `Abd Allah ibn Jibillah ibn Hayyan al-Kanani (died

---

١ - During the earliest times the traditions were transmitted orally by teachers to students of hadith. One who had leant traditions in this way under the direction of a teacher could, in his turn, again communicate them to others. Ijazah (lit. permit) was the term for a teacher's sanction granted to those considered reliable by him for

further transmission of traditions to others

۲- Haji Khalifah, Mustafa ibn `Abd Allah, Kashf al-zunun `an asami al-kutub wa al-funun, pp.۶۳۵-۶۳۶; ۱۳۶۰/۱۹۴۱

But according to Jalal al-Din al-Suyuti in his Kitab al-'awa'il, the first writer .(۱)(۲۱۹/۸۳۴ on `ilm al-rijal was Shu`bah (died ۲۶۰/۸۷۳۷۴)(۲). However, it is clear that the statement of Jalal al-Din al-Suyuti does not correspond with historical fact, for `Abd Allah ibn .Jibillah died forty years before Shu`bah

Another important point that should be noted here is that writing of chronicles of persons or biographical accounts was current amongst the Shi`ah from the very early days of Islam. If this is taken into account, Abu Rafi` and his desendents took a lead .(before all others(۳

Some books on `ilm al-rijal give biographical accounts of narrators without giving the dates of their death, such as Ta'rikh of Ibn Jarir, Muruj al-dhahab of al-Mas`udi, aI-Kamjl fi al-ta'rikh of Ibn al-Athir. Some give dates of death without biographical accounts. Others, being more comprehensive, give almost all essential details, such .(as the works of Abu al-Faraj Jawzi and al-Dhahabi(۴

Five Important Shi'ite Works

The most important books compiled by Shi`ah scholars on `ilm al-rijal are five. They :are

Kitab al-rijal by Abi al-`Abbas Ahmad ibn `Ali al-Najashi (died ۴۵۰/۱۰۵۸), which later .۱ became known merely as "al-Najash", gives accounts of lives of narrators who have compiled books, giving little attention to others. Though the biographical accounts are given in an alphabetical order, the compilation is not very orderly. However, later, through the efforts of Kazim al-Ansari (died ۱۰۰۶/۱۵۹۷-۸), Mulla `Inayat Allah Quhpa'i (died ۱۰۱۶/۱۶۰۷- ۸) - the author of Majma` al-rijal - and Shaykh Dawud ibn al-Hasan al-,(Bahrayni (died ۱۱۰۴/۱۶۹۲-۳

Sayyid Hasan al-Sadr, Ta'sis al-Shi`ah, p.۲۳۳; see also al-Najashi's Ma`rifat ahwal -۱ al-rijal, p.۳۴۰; Bombay ۱۳۱۷

Sayyid Hasan al-Sadr, Ta'sis al-Shi`ah -۲

Al-Najashi, Ma`rifat ahwal al-rijal. See Shaykh Aqa Buzurg al-Tehrani, Muhammad -٣ Muhsin, al-Dhari`ah ila tasanif al-Shi`ah, vol. III, p. ٢٢۴. See also Sayyid Hasan al-Sadr, Ta'sis al-Shi`ah, p.٢٣٢

Haji Khalifah, Kashf al-zunun `an asami al-kutub wa al-funun, p.٨٣۴, ١٣۶٠ -۴

.these defects have been removed

۲. Kitab al-fihrist, by Muhammad ibn al-Hasan al-Tusi, known as “Shaykh al-Ta'ifah” (died ۴۶۰/۱۰۶۷-۸). This book gives the biographical accounts in an alphabetical order. .Moreover, several others have worked upon it

۳. Kitab al-rijal, also by al-Tusi, in which he gives the names of the contemporaries of .every Imam (A) in the order of their succession

۴. Ma`rifat akhbar al-rijal, by `Umar ibn Muhammad al-Kashshi.

۵. Al-Du`afa' by Ibn al-Ghada'iri, Ahmad ibn al-Husayn ibn `Abd Allah, a scholar of the .fifth century Hijrah

Important Books Composed by Scholars of Ahl al-Sunnah

The most important books compiled in the field of `ilm al-rijal by scholars of the Ahl :al-Sunnah are four

۱. Kitab Ibn Mandah, Abu `Abd Allah Muhammad ibn Yahya (died ۳۰۱/۹۱۳-۱۴).

۲. Hilyat al-'awliya' by Abi Nu`aym al-'Isfahani (died ۴۳۰/۱۰۳۸-۹).

۳. Kitab Abi Musa, Muhammad ibn Abu Bakr al-'Isfahani (died ۵۸۱/۱۱۸۵-۶), which is a .continuation of the work of Ibn Mandah

۴. Al-'Isti`ab by Ibn `Abd al-Birr.

After the above four works, other writings on `ilm al-rijal by Sunni scholars were primarily based on them. `Ali ibn Muhammad ibn al-Athir al-Jazari (died ۶۳۰/۱۱۳۲-۳) brought them together in his Usd al-ghabah. AI-Dhahabi produced a summarized version of Usd al-ghabah in his Tajrid Asma' al-Sahabah, adding some new entries. Badr al-Din Muhammad al-Qudsi and Muhammad ibn Muhammad al-Kashghari, too, .produced their own condensed versions of the Usd al-ghabah(۱)

A point worthy of notice here is that Shi`ah scholars of `ilm al-rijal, in the fifth and sixth centuries, named such books as were exclusively related to Shi`ite narrators of

hadith as "rijal", calling accounts of

See the Catalogue of the Library of University of Tehran, p.٥٠٣ -١

.(others, including both Shi`ah and Sunni narrators, as "ta'rikh"(۱

Another notable point is that, in the past, there existed a mutual, inseparable link between the three disciplines of dirayat al-hadith, `ilm rijal al-hadith and bibliography. Works dealing with one of the topics, invariably discussed issues connected with the .other disciplines

Important Scholars of al-Rijal

:(The most important authors who have compiled works on `ilm al-rijal are following(۲

۱. `Ubayd Allah ibn Abi Rafi`.

۲. Muhammad ibn Ishaq (died ۱۵۱/۷۶۸), grandson of Yasar. His work is called Madrak al-'Isti`ab.

۳. Al-Tabari, Abu Ja`far (died ۲۱۰/۸۲۵-۶). His work, too, is called Madrak al-'Isti`ab.

۴. Abd Allah ibn Jibillah ibn Hannan (died ۲۱۹/۸۳۴). He compiled a book on `ilm al-`rijal(۳).

۵. Al-Yaqtini, Muhammad ibn `Isa ibn `Ubayd ibn Yaqtin. He is an author of a book on `ilm al-rijal(۴).

۶. Muhammad ibn Ahmad ibn Nu`aym, son of Shadhan Nishaburi. He is the author of al-Tarajim.

۷. Al-Hasan ibn Mahbub (died ۲۲۴/۸۳۸-۹). His works are al-Mashikhah(۵) and Ma`rifat ruwat al-akhbar(۶).

۸. Ahmad ibn al-Husayn ibn `Abd al-Malik al-'Azudi. He rearranged al-Mashikhah in an alphabetical order.

۹. Al-Muharibi, Abu `Abd Allah Muhammad ibn al-Hasan. He is the author of a work on `ilm al-rijal.

۱۰. Al-Jazawini, `Ali ibn al-`Abbas is the author of al-Mamduhun wa al-madhmumun.

Al-Hasan ibn `Ali ibn Faddal al-Fatahi (died ۲۲۴/۸۳۸-۹). He is the author of a work on .۱۱ .`ilm al-rijal

Muhammad ibn Sa`d, al-Azhari al-Basri al-Waqidi (died ۲۳۰/۸۴۴-۵). His fifteen- . ۱۲ volume Kitab al-tabaqat al-kubra has been reprinted. Al-Suyuti (died ۹۱۱/۱۵۰۵-۶) has .compiled a condensed version of it

Al-Waqidi, Muhammad ibn `Umar, teacher of .۱۳

Shaykh Aqa Buzurg al-Tehrani, al-Dhari`ah ila tasanif al-Shi`ah, vol.۱۱۱, p. ۲۲۴ -۱

The names in this list are of those who have worked on history or `ilm al-rijal, - ۲ regardless of whether they were merely chroniclers or those whose work was aimed at distinguishing reliable from unreliable narrators. The names in the list have been taken from the Catalogue of the Library of University of Tehran

Al-Najashi, Ma`rifat ahwal al-rijal, p.۲۳۵; Bombay ۱۳۱۷ -۳

Ibid -۴

Al-Tusi, Kitab al-fihrist, p.۴۷; Najaf ۱۳۵۹/۱۹۳۷ -۵

Tawdih al-maqal, p.۶۵ -۶

Muhammad ibn Sa`d al-Waqidi, has a work on al-rijal called Madrak al-'Isti`ab.

۱۴. `Ali ibn al-Madyani (died ۲۳۴/۸۴۸-۹). He compiled a chronicle extending over ten volumes.

۱۵. `Ali ibn al-Hasan ibn `Ali, son of Faddal al-Fatahi, compiled a work on `ilm al-rijal.

۱۶. Khalifah ibn al-Khayyat (died ۲۴۰/۸۵۴-۵) is the author of Madrak al-'Isti`ab.

۱۷. Al-Bukhari, Muhammad ibn Isma`il ibn Mughirah (died ۲۵۶/۸۷۰), is an author of three books.

۱۸. Muslim ibn Hajjaj (died ۲۶۱/۸۷۴-۵). His work, too, is called al-Tabaqat.

۱۹. Al-Barqi, Ahmad ibn Muhammad ibn Khalid (died ۲۷۴/۸۸۷-۸). He is the author of Tabaqat al-rijal.

۲۰. Al-`Ayyashi al-Samarqandi, Muhammad ibn Mas`ud, is the author of Ma`rifat al-naqilin[(۱)].

۲۱. Al-Rawajini, `Abbad ibn Ya`qub, is the author of al-Ma`rifah fi ma`riifat al-sahabah[(۲)].

۲۲. Al-Narmashiri, Yahya ibn Zakariyya, is the author of Manazil al-sahabah[(۳)].

۲۳. Abu al-Faraj al-Qanani, son of Muhammad ibn Ya`qub, is the author of Mu`jam rijal Abi Mufaddal[(۴)].

۲۴. Al-Dabili, Muhammad ibn Wahban, author of Man rawa `an Amir al-Mu'minin[(۵)].

۲۵. Abu al-Qasim al-Balkhi, author of Ma`rifat al-naqilin and Firaq al-Shi`ah[(۶)].

۲۶. Ahmad ibn `Abd al-Wahid, author of Fihrist al-rijal[(۷)].

۲۷. Ibn Abi Khuthaymah, Ahmad ibn Zuhayr (died ۲۷۹/۸۹۲-۳), author of Madrak al-'Isti`ab.

۲۸. Al-Haqiqi, Ahmad ibn `Ali (died ۲۸۰/۸۹۳-۴), authored Ta'rikh al-rijal[(۸)].

۲۹. Mutayyin, Muhammad ibn `Abd Allah ibn Sulayman al-Hadrami (died ۲۹۷/۹۰۹-۱۰), authored Madarak al-'isabah.

۳۰. Ibn Hazm al-Harawi (died ۳۰۱/۹۱۳-۱۴).

۳۱. Ibn Mandah, Abu `Abd Allah Muhammad ibn Yahya (died ۳۰۱/۹۱۳-۱۴).

۳۲. Hamid Naynawa'i Dihqan (died ۳۱۰/۹۲۲-۹۲۳).

۳۳. Al-Dulabi (died ۳۱۰/۹۲۲-۲۳).

۳۴. `Abd al-`Aziz ibn Ishaq.

۳۵. Al-Kulayni, Muhammad ibn Ya`qub (died ۳۲۹/۹۴۰-۴۱), the author of al-Kafi, has also

---

۱- Al-Najashi, Ma`rifat ahwal al-rijal, ۲۴۸; Bombay ۱۳۱۷

۲- AI-Tusi, Kitab al-fihrist, p.۱۱۹; Najaf ۱۳۵۹/۱۹۳۷

۳- Al-Najashi, Ma`rifat ahwal al-rijal, p.۳۰۹; Bombay ۱۳۱۷

۴- Ibid., p.۲۸۳

۵- Ibid., p. ۲۸۲

۶- Ibid., p.۳۰۲

۷- Tawdih al-maqal, p.۶۵

۸- Al-Najashi, Ma`rifat ahwal al-rijal, p.۵۹

.(compiled a work on al-rijal(١

.(Al-Jalludi (died ٣٣٢/٩٤٣-٤٤ .٣٦

.(Al-Mas`udi, `Ali ibn al-Husayn (died ٣٣٣/٩٤٤-٤٥ .٣٧

.(Isa ibn Mihran(٢` .٣٨

.Ibn Battah, Muhammad ibn Ja`far Mu'addab al-Qummi .٣٩

.Muhammad ibn `Abd Allah .٤٠

Ibn `Uqdah al-Hamadani (died ٣٣٣/٩٤٤-٤٥). He compiled biographical accounts of .٤١ .(٤٠٠٠ figures. Reportedly, parts of his work still exist in the royal library in Yemen(٣

.(Abu Sulayman, Muhammad ibn `Abd Allah (died ٣٣٨/٩٤٩-٥٠ .٤٢

.Muhammad ibn Ahmad al-Ash`ari .٤٣

.(Sa`d ibn `Abd Allah al-Ash`ari(٤ .٤٤

.(Al-Tabarani (died ٣٤٠/٩٥١-٥٢ .٤٥

(Ibn Walid al-Qummi (died ٣٤٣/٩٥٤٥٥)(٥ .٤٦

.(Ahmad ibn Muhammad ibn `Ammar al-Kufi (died ٣٤٦/٩٥٧-٥٨ .٤٧

.(Ali ibn Muhammad ibn Zubayr al-Qurashi (died ٣٤٨/٩٥٩-٦٠` .٤٨

.(Ibn Sakan, Sa`id ibn `Uthman (died ٣٥٣/٩٦٣ .٤٩

.(Ibn Habban (died ٣٥٤/٩٦٥ .٥٠

.(Qadi al-Ja`abi, Muhammad ibn `Umar (died ٣٥٥/٩٦٥-٦٦ .٥١

Al-Kashshi, Abu `Amr, Muhammad ibn `Umar ibn `Abd al-`Aziz, authored Ma`rifat .٥٢ .al-naqilin, which al-Shaykh al-Tusi (died ٤٦٠/١٠٦٧-٦٨) condensed under the title al-Rijal

.(Muhammad ibn Ahmad ibn Dawud al-Qummi (died ٣٦٨/٩٧٨-٧٩ .٥٣

.(Abu Ghalib al-Zurari, Ahmad ibn Ahmad (died ٣۶٨/٩٧٨-٧٩ .۵۴

Al-Shaykh al-Saduq (died ٣٨١/٩٩١-٩٢), compiled al-Masabih(۶). and al-Tabaqat of Ibn .۵۵ .Sa`d

.(Ibn Shahin (died ٣٨۵/٩٩۵ .۵۶

.Ibn al-Nadim, Muhammad ibn Ishaq (died ٣٩٠/١٠٠٠), compiled Kitab al-fihrist .۵٧

.(Ibn Hashir, Ibn `Abdun (died ۴٢٣/١٠٢٣ .۵٨

.(Abu Nu`aym al-'Isfahani (died ۴٣٠/١٠٣٨-٣٩ .۵٩

Muhammad ibn Abi Qurrah, teacher of al-Najashi, (died ۴۵٠/١٠۵٨), compiled Mu`jam .۶٠ .(rijal Abi Mufaddal(٧

.(Abu al-`Abbas, al-Sirafi Ahmad, teacher of al-Najashi, authored al-Masabih(٨ .۶١

.'Ibn al-Ghada'iri, Ahmad ibn al-Husayn, compiled al-Rijal al-du`afa .۶٢

.(Abu Ya`la al-Khalili (died ۴۴٢/١٠۵۴-۵۵ .۶٣

Al-Najashi, Abu al-`Abbas Ahmad ibn `Ali (died ۴۵٠/١٠۵٨), the author of Ma`rifat al- .۶۴ .rijal

.(Al-Tusi, Muhammad ibn al-Hasan (died ۴۶٠/١٠۶٧-۶٨ .۶۵

Al-Kitani (died .۶۶

Ibid., p.٢۶٧ -١

Al-Tusi, Kitab al-fihrist, p.١١۶ -٢

Ibid., p. ٢٨; al-Najashi, Ma`rifat ahwal al-rijal, pp.۶٨, ۶٩; See also the Catalogue of -٣ the Library of Tehran University

Al-Tusi, Kitab al-fihrist, ٧۵; al-Najashi, Ma'rifat ahwal al-rijal, p. ١٢۶ -۴

Al-Najashi, Ma'rifat ahwal al-rijal, p.٢٣ -۵

Ibid., pp. ۲۷۶, ۲۷۸ -۶

Ibid., p.۲۸۳ -۷

Ibid., p.۶۳; al-Tusi, Kitab al-fihrist, p.۳۷ -۸

.(۴۶۶/۱۰۷۳-۷۴

.Abd ibn Jarud` .۶۷

.Al-`Aqili .۶۸

.Ibn Abi Hatim .۶۹

.Al-'Azraq .۷۰

.(Ibn `Abd al-Birr (died ۴۶۳/۱۰۷۰-۷۱ .۷۱

.(Al-Khatib al-Baghdadi, Ahmad ibn `Ali (died ۴۶۳/۱۰۷۰-۷۱ .۷۲

.Ibn Fathun, Abu Bakr .۷۳

.Shihab al-Din, Ahmad ibn Yusuf .۷۴

.(Al-'Akfani, Hibat Allah ibn Ahmad (died ۴۶۶/۱۰۷۳-۷۴ .۷۵

.(Al-Sam`ani, `Abd al-Karim (died ۵۶۲/۱۱۶۶-۶۷ .۷۶

.(Abu Musa, Muhammad ibn Abi Bakr (died ۵۸۱/۱۱۸۵-۸۶ .۷۷

Muntajab al-Din, `Ali ibn `Ubayd Allah Babawayh (died after ۵۸۵/۱۱۸۹). He wrote .۷۸ Kitab al-fihrist, and a history of the Shi`ah scholars. Al-Majlisi included it at the end of .vol. XXV of his Bihar al-anwar

Ibn Shahr Ashub, Muhammad ibn `Ali (died ۵۸۸/۱۱۹۲). He made additions at the end .۷۹ .of al-Tusi's Fihrist

(Abu al-Faraj ibn al-Jawzi, `Abd al-Rahman ibn `Ali (died ۵۹۷/۱۲۰۰-۱ .۸۰

.(Al-Muqaddasi, `Ali ibn Mufaddal (died ۶۱۱/۱۲۱۴-۱۵ .۸۱

.(Ibn Bitriq, Yahya ibn al-Hasan (died ۶۰۰/۱۲۰۳-۴). He wrote Kitab rijal al-Shi`ah(۱ .۸۲

.Ibn al-Athir, `Ali ibn Muhammad al-Jazari (died ۶۳۰/۱۲۳۲-۳۳) wrote Usd al-ghabah .۸۳

.Ibn Abi Tayy, Yahya ibn Hamid al-Halabi (died ۶۳۰/۱۲۳۲-۳۳), wrote al-'Isti`ab .۸۴

Quraysh ibn al-Sabi' (died ۶۶۴/۱۲۶۵-۶۶) summarized al-'Isti`ab and al-Tabaqat of .۸۵ .Ibn Sa`d

.(Abd al-Azim ibn `Abd al-Qawi al-Mundhiri (died ۶۵۶/۱۲۸۵` .۸۶

Ibn Tawus, Ahmad ibn Musa ibn Ja`far al-Hilli (died ۶۷۳/۱۲۷۴-۷۵) wrote Hall al-'ishkal .۸۷ in the year A.H. ۶۴۴, and brought together in it all biographical accounts of the five major works on `ilm al-rijal: al-Kashshi, al-Najashi, al-Tusi's Rijal and Fihrist, and Ibn .(al-Ghada'iri's al-Du`afa'(۲

.(Izz al-Din, Ahmad ibn Muhammad (died ۶۵۶/۱۲۵۸ .۸۸

Al-Muhaqqiq al-Hilli, Ja`far ibn al-Hasan (died ۶۷۶/۱۲۷۷-۷۸), condensed al-Tusi's .۸۹ .Fihrist

.(Ibn Tawus, `Abd al-Karim ibn Ahmad ibn Musa ibn Ja`far (died ۶۹۳/۱۲۹۳-۴ .۹۰

Ibn Dawud, al-Hasan ibn .۹۱

Shaykh Aqa Buzurg al-Tehrani, al-Dhari`ah ila tasanif al-Shi`ah, vol.۱۱۱, p. ۲۲۲ -۱

Ibid., vol. VII, p.۶۴ -۲

`Ali ibn Dawud (born ۶۴۷/۱۲۴۹-۵۰).

۹۲. Al-`Allamah al-Hilli, al-Hasam ibn Yusuf (died ۷۲۶/۱۳۲۵-۲۶) wrote Khulasat al-'aqwat, Idah al-'Ishtibah and Kashf al-'ishtibah.

۹۳. Al-Birzali, al-Qasim ibn Muhammad al-Dimashqi (died ۷۳۸/۱۳۳۷-۳۸).

۹۴. Al-Dhahabi, Shams al-Din, Abu 'Abd Allah Muhammad ibn Ahmad ibn `Uthman (died ۷۴۸/۱۳۴۷-۴۸) summarized Usd al-ghabah.

۹۵. Ahmad ibn Aybak al-Dimyati.

۹۶. Ibn Rafi`, Taqi al-Din, made additions at the end of al-Birzali's work.

۹۷. Ibn Kathir al-Dimashqi (died ۷۷۴/۱۳۷۲-۷۳) wrote several works on `ilm al-rijal.

۹۸. Ibn Mu`ayyah al-Dibaji, Muhammad ibn al-Qasim ibn al-Husayn ibn al-Qasim al-Hilli (died ۷۷۶/۱۳۷۴-۷۵).

۹۹. Ibn al-Mulaqqin, `Umar (died ۸۰۴/۱۴۰۱-۲) wrote Tabaqat al- muhaddithin.

۱۰۰. Zayn al-Din al-`Iraqi, `Abd al-Rahim (died ۸۰۶/۱۴۰۳-۴) made additions at the end of Ibn Aybak al-Dimyati's work.

۱۰۱. Baha' al-Din, `Ali Nili al-Hilli ibn `Abd al-Karim (died ۸۴۱/۱۴۳۷-۳۸), wrote Kitab al-rijal.

۱۰۲. Ibn Hajar al-`Asqalani, Ahmad ibn `A۱i (died ۸۵۲/۱۴۴۸) wrote Kitab al-'Isabah.

۱۰۳. Al-Suyuti, Jalal al-Din (died ۹۱۱/۱۵۰۵-۶) summarized al-'Isabah calling it `Ayn al-isabah.

۱۰۴. Al-Hasan ibn Zayn al-Din al-Shahid al-Thani (martyred ۱۰۱۱/۱۶۰۲-۳) is the author of al-Ma`alim, Tahrir Tawusi, Tartib mashikhat man la yahduruh al-faqih.

۱۰۵. Mulla Mustafa, translated the al-'Isti`ab upto the letter "ha"' by the orders of the `Uthmani king, Sultan Ahmad.

Tash Kubra-Zadeh, Kamal al-Din Muhammad (died ۹۶۲/۱۵۵۴-۵۵) continued the . ۱۰۶ .”unfinished work of Mulla Mustafa to the letter “ra

Yusuf ibn Muhammad al-Husayni al-`Amili (died ۹۸۲/۱۵۷۴-۷۵) compiled Jami` al- . ۱۰۷ .'aqwal and edited the Rijal of al-Kashshi

Abd al-Latif ibn `Ali ibn Shaykh Ahmad al-`Amili, pupil of the author of al-` .۱۰۸ Ma`alim, (died ۱۰۱۱/۱۶۰۲-۳) and Shaykh al-Baha'i (died ۱۰۳۱/۱۶۲۱-۲۲) compiled a fihrist of narrators of the four hooks: Al-Kafi, Man la

yahduruh al-faqih, al-Tahdhib and al-'Istibsar.

۱۰۹. Mulla `Inayat Allah Quhpa'i, `Ali ibn Sharaf al-Din, (died ۱۰۱۶/ ۱۶۰۷-۸), also like Ibn Tawus compiled a collection of the books of al-Kashshi, al-Najashi, Ibn al-Ghada'iri, al-Rijal and al-Fihrist, putting the biographical accounts in an alphabetical order. His work is called Majma` al-rijal.

۱۱۰. Qadi Nur Allah al-Shushtari (martyred ۱۰۱۹/۱۶۱۰-۱۱) wrote Majalis al-mu'minin.

۱۱۱. Mulla `Abd Allah al-Shushtari (died ۱۰۲۱/۱۶۱۲) extracted the al-Du`afa' of Ibn al-Ghada'iri, which had been included in Hall al-'ishkal of Ibn Tawus.

۱۱۲. Mulla `Abd al-Nabi al-Jaza'iri, ibn Sa`d (died ۱۰۲۱/۱۶۱۲) wrote Hawi al-'aqwal.

۱۱۳. Mirza Muhammad al-'Astarabadi (died ۱۰۲۱/۱۶۱۲) wrote three books, of which the most important is Manhaj al-maqal.

۱۱۴. Khudawardi, 'Afshar (died ۱۰۲۱/۱۶۱۲).

۱۱۵. Mirza Fayd Allah Tafrishi (died ۱۰۲۵/۱۶۱۶).

۱۱۶. Mir Mustafa Tafrishi (died ۱۰۳۱/۱۶۲۱-۲۲).

۱۱۷. Nizam al-Din al-Qurashi (died ۱۰۳۱/۱۶۲۱-۲۲).

۱۱۸. Shaykh Muhammad al-Najafi (died ۱۰۸۵/۱۶۷۴-۷۵).

۱۱۹. Qutb al-Din al-'Ashkawari (died ۱۰۴۰/۱۶۳۰-۳۱).

۱۲۰. Mir Damad, Muhammad Baqir ibn Muhammad al-'Astarabadi al-Husayni al-'Isfahani (died ۱۰۴۰/۱۶۳۰-۳۱).

۱۲۱. Muhammad Taqi al-Majlisi al-Awwal, ibn Maqsud `Ali (died ۱۰۷۰/۱۶۵۹-۶۰) wrote Mashikhat kitab man la yahduruh al-faqih.

۱۲۲. Al-Turayhi (died ۱۰۸۵/۱۶۷۴-۷۵).

۱۲۳. Muhammad Amin al-Kazimi (died ۱۰۸۵/۱۶۷۴-۷۵).

.(Aqa Radi al-Qazwini (died ۱۰۹۶/۱۶۸۴-۸۵ .۱۲۴

.Kamal al-Din al-Husayni, Shaykh Hasan ibn `Ali al-`Amili .۱۲۵

Shaykh Hurr al-`Amili, Muhammad ibn al-Hasan (died ۱۱۰۴/۱۶۹۲-۹۳) wrote `Amal .۱۲۶ .al-'amal and Tadhkirat al-`ulama' al-muta'akhkhirin

.Mulla Faraj Allah al-Huwayzi .۱۲۷

.Mulla Haydar `Ali al-Qummi .۱۲۸

.(Muhaddith al-Tawbali (died ۱۱۰۷/۱۶۹۵-۹۶ .۱۲۹

Muhammad Salih Khatunabadi al-'Isfahani (died ۱۱۱۶/۱۷۰۴-۵), was the nephew of .۱۳۰ .al-Majlisi II

.(Sayyid `Ali Khan Madani (died ۱۱۲۰/۱۷۰۸-۹ .۱۳۱

.(Mulla `Abd Allah Afandi (died ۱۱۳۱/۱۷۱۸ ۱۹ .۱۳۲

.(Mulla Muhammad al-Ardabili (died ۱۱۱۱/۱۶۹۹-۱۷۰۰ .۱۳۳

.(Shaykh Sulayman al-Makhuri (died ۱۱۲۱/۱۷۰۹-۱۰ .۱۳۴

Mulla Muhammad Ja`far al-Khurasani .۱۳۵

.(born ١٠٨٠/١٦٦٩-٧٠)

.(Aqa Husayn al-Khwansari (died ١١٢٨/١٧١٥-١٦ .١٣٦

.(Ali ibn `Abd Allah al-Bahrayni (died ١١٢٧/١٧١٤-١٥` .١٣٧

.(Mirza Muhammad al-Akhbari (died ١١٣٢/١٧١٩-٢٠ .١٣٨

.(Abd Allah al-Samahiji (died ١١٣٥/١٧٢٢-٢٣` .١٣٩

.(Shaykh Yasin al-Bahrayni (died ١١٤٥/١٧٣٢ ٣٣ .١٤٠

.(Mir Muhammad Ibrahim, son of Mir Ma`sum al-Qazwini, (died ١١٤٥/١٧٣٢-٣٣ .١٤١

Radi al-Din, ibn Sayyid Muhammad al-`Amili al-Musawi, (died ١١٦٨/١٧٥٤-٥٥), in a .١٤٢ work called 'Ithaf dkawi al-'albab, has arranged the entries according to surnames ending with the letter "ya", and modelling it on Ibn al-Athir's work and al-Lubab of al-Suyuti.

.(Muhammad ibn `Ali al-Biladi (died ١١٨٦/١٧٧٢-٧٣ .١٤٣

.Shaykh Yusuf (١١٨٦/١٧٧٢-٧٣) has compiled Lu'lu'at al-bahrayn .١٤٤

.(Sayyid Husayn al-Qazwini (died ١٢٠٨/١٧٩٣-٩٤ .١٤٥

.(Abd al-Nabi ibn Muhammad (died ١١٩١/١٧٧٧` .١٤٦

.(Sayyid Mahdi Bahr al-`ulum al-Burujerdi al-Najafi (died ١٢١٢/١٧٩٧-٩٨ .١٤٧

.(Abu `Ali, Muhammad ibn Isma`il (died ١٢١٥/١٨٠٠-١ .١٤٨

.Sayyid Ahmad al-Kazimi .١٤٩

Dawud ibn al-Hasan al-Jaza'iri, worked on Ikhtiyar al-rijal of al-Kashshi, and al- .١٥٠ Rijal of al-Najashi.

.Muhammad Tahir ibn Muhammad Talib al-Husayni al-'Ardabili .١٥١

.Shaykh Yahya, who was a mufti of Bahrayn .۱۵۲

.Mulla Darwish `Ali al-Ha'iri .۱۵۳

.(Sayyid Muhsin al-'A`raji al-Kazimayni (died ۱۲۲۷/۱۸۱۲ .۱۵۴

.(Sayyid `Abd Allah Shubbar ibn Muhammad Rida (died ۱۲۴۲/۱۸۲۶-۲۷ .۱۵۵

.(Muhammad `Ali ibn al-Qasim Al Shakur al-Ha'iri (died ۱۲۴۵/۱۸۲۹-۳۰ .۱۵۶

.(Sayyid Muhammad Baqir, Hujjat al-Islam Shafti (died ۱۲۶۰/۱۸۴۴ .۱۵۷

.(Shaykh `Abd al-Nabi al-Kazimi (died ۱۲۵۶/۱۸۴۰ .۱۵۸

.(Mulla `Ali Kani al-Tehrani (died ۱۳۰۶/۱۸۸۸-۸۹ .۱۵۹

.(Shaykh Murtada al-'Ansari (died ۱۲۸۱/۱۸۶۴-۶۵ .۱۶۰

.Ibrahim ibn Husayn ibn `Ali .۱۶۱

.Haji Nuri, Husayn ibn Muhammad Taqi .۱۶۲

Muhammad Taha Najaf (died ۱۳۲۳/۱۹۰۵), son of Mahdi, son of Muhammad Rida al- .۱۶۳ Tabrizi al-Najafi, compiled Itqan al-maqal. In this book, he divided narrators of hadith .into three categories: truthful, righteous and weak

Al-Mamaqani, Shaykh `Abd Allah .۱۶۴

.(ibn Shaykh Hasan (died ۱۳۵۰/۱۹۳۱-۳۲

Sayyid Muhsin al-`Amili (died ۱۳۷۰/۱۹۵۰-۵۱) wrote 'A`yan al-Shi`ah, of which thirty- .۱۶۵ .four volumes have been printed in Syria

Aqa Buzurg, Muhammad Muhsin al-Tehrani, wrote al-Dhari`ah 'ila tasanif al- . ۱۶۶ shi`ah, in which he devoted each volume to figures of every century starting from the fourth century Hijrah. He also compiled a work on history of `ilm al-rijal with the title Musaffa al-maqal. In this book he has given biographical accounts of six-hundred .narrators

Part ۳

Disciplines of `Ilm al-Hadith

At the time of its emergence, there was a difference of opinion among men of eminence among Muslims about the very necessity of hadith. The first two caliphs, for example, exhibited a complete lack of interest in it(۱). Nevertheless, after the death of the Prophet (S), its importance was gradually realized. This realization grew with time, to the extent that it became necessary for religious scholars to consider hadith as the second authoritative source after the Qur'an for solution of their canonical problems. The importance of hadith grew steadily with time, until it took the shape of a vast .science with numerous disciplines

Al-Suyuti, in introduction to his Tadrib al-rawi, writes that at the beginning of the second century of Hijrah, the sciences related to hadith consisted of three disciplines: `ilm tadwin al-hadith, `ilm al-hadith, and `ilm usul al-hadith. However, during the third century, according to Ibn al-Mulaqqin, the science of hadith came to consist of .more than two hundred disciplines

Abu Hatam, according to a more simple classification, has mentioned the existence of fifty

Ahmad Amin, Fajral 'Islam, p ۲۵۰ -۱

separate disciplines. Ibn Hajar describes the various disciplines more simply in this fashion: `ilm usul al-hadith, `ulum al-hadith, `ilm mustalah al-hadith, and `ilm dirayat al-hadith (which also includes `ilm al-rijal)(۱).

Ahmad Amin, in his Fajr al-Islam, says: "The study of hadith was followed by the birth of various disciplines, such as chronicles of history, wars, and merits of peoples and persons. This was followed by writing of biographies, such as the work of Ibn Hisham. According to Ibn Jarir, Ibn Ishaq and al-Baladhuri, their style and method was that of hadith narration.

The anecdotes of the lives and times of former prophets, together with the hadith and the anecdotes mentioned in the Qur'an, helped to expand the literature dealing with the former prophets. The interest in hadith stimulated the study of Greek, Indian and Persian philosophy and ethics. `Ilm al-hadith stimulated popular interest in all sciences, and itself became a religious and canonical source, and, above all, the source of civil and penal codes. All this, avoiding further elaboration, bears testimony to the role played by `ilm al-hadith in expansion of the sciences(۲)."

According to al-Suyuti, al-Hazimi considered `ilm al-hadith to consist of more than a hundred disciplines; Ibn Salah has mentioned ۶۵ of these various disciplines(۳). Ibn Khaldun, in his work on history, mentions the following branches of `ilm al-hadith: the study of the nasikh and mansukh verses of the Qur'an, `ilm al-rijal, `ilm istilahat al-hadith, study of the text of hadith and its peculiarities, study of the qualifications

---

۱- Al-Suyuti, Tadrib al rawi, "Introduction."

۲- Ahmad Amin, Fajr al-Islam p ۲۶۸

۳- Al-Suyuti, Tadrib al rawi, pp. ۳, ۱۴

necessary for a narrator to transmit hadith, knowledge of veracity of transmitters, .(and `ilm fiqh al-hadith(۱

However, Hakim Abi `Abd Allah Muhammad ibn `Abd Allah Hafiz al-Nishaburi, in his book Ma`rifat `ulum al-hadith, mentions fifty-two disciplines in the science of hadith. :In view of its importance, we mention them here

Recognition of al-hadith al-`ali: On page ۵ of his book, he says that recognition of .۱ the hadith `ali al-'asnad (a tradition all of whose narrators are known and veracious) is a part of `ilm al-hadith. He mentions further that besides the condition that the chain of transmitters of a hadith `ali should be as short as possible, the transmitters .must, in addition, be all veracious

Recognition of al-hadith al-nazil: On page ۷, he says that identification of al-hadith .۲ al-nazil is also a branch of `Ilm al-hadith. Some have defined al-hadith al-nazil as the opposite of al-hadith a/-'ali, but this definition is insufficient. In fact, there are various degrees of the al-hadith al-nazil recognizable only for the experts. In this category are included the ahadith which require more than the ordinary amount of learning and .scholarship

Study of the veracity of narrators: On page ۱۴, he includes this also as part of `Ilm .۳ al-hadith. Biographical details, level of knowledge and degree of carefulness of a .narrator are issues related to this subject

Knowledge of masanid of hadith: On page ۱۷, he says that knowledge of the .۴ masanid (first narrator in the chain of transmission) of a hadith is an important .subject

p: ۳۳

Ibn Khaldun, al-'Ibar, pp. ۷۹۶-۷۹۷ -۱

There is a disagreement among leading Islamic jurists about the validity of ahadith which are not musnadah. Al-hadith al-musnad is one which has reached us from one .(of the well-known Companions of the Messenger of God (S

Study of al-riwayat al-mawqufah: On page ١٩, he discusses the study of al-riwayat .۵ al-mawqufah. Al-riwayat al-mawqufah is one whose primary source is one of the .(Companions of the Prophet (S

Study of those ahadith whose first narrator is not mentioned. Al-Nishaburi discusses .۶ .this topic on page ٢١

Study of the Companions (al-Sahabah): This study involves the history of . ٧ Companions, whether they belonged to the Ansar (the Helpers) or to the Muhajirun .((the Emigrants), and their station and degree of nearness to the Prophet (S

Study of al-hadith al-mursal: Discussing this topic on page ٢۵, he includes it among .٨ the most difficult in `Ilm al-hadith, and says that none except the most learned can handle this subject. Al-hadith al-mursal is a tradition narrated by someone belonging .to the next generation (the Tabi'un) after the Prophet

Study of al-hadith al-munqati': On page ٢٧, he states that al-hadith al-munqati' is .٩ different from al-mursal, although like al-mursal it is one narrated by one of the .'Tabi'un. There are three kinds of al-hadith al-munqati

Study of transmitters of al-hadith al-musalsal: On page ٢٩, he states that there are .١٠ .eight types of this kind of hadith

Study of al-hadith al-mu'an'an: On page ٣۴ of his work, al-Nishaburi includes the .١١ study of non- counterfeit ahadith mu'an'anah (lit. transmitted) as part

.of ` Ilm al-hadith

Study of al-hadith al-mu'dal: On page ۳۶, he quotes the definition given by ` Ali ibn .۱۲ ` Abd Allah al-Madini, the great scholar of hadith, and his predecessors of al-hadith al-mu'dal as a tradition whose two or more links of transmitters are missing.

Study of the al-hadith al-mudarraj: On page ۳۹, he defines al-hadith al-mudarraj as .۱۳ a tradition in which the narrator has included his own words or that of a Companion or .someone else in the text of hadith

Study of al-Tabi`un (persons belonging to the next generation after the Prophet .۱۴ (S) and his Companions): On page ۴۱, including the study of lives of the Tabi'un in ` Ilm .al-hadith, he remarks that this in itself involves several separate disciplines

Study of the Atba' al-Tabi'in (persons belonging to the second generation after the .۱۵ .Prophet): On page ۴۶, this is also said to be included in ` Ilm al-hadith

Study of al-akabir 'an al-asaghir: On page ۴۸, he includes the study of al-akabir 'an .۱۶ al-asaghir (lit. 'the greater from the lesser ones', said of traditions related by someone senior in age or knowledge from one junior to him in one of these aspects, or by a .prolific narrator from one less prolific in narration of hadith) in ` Ilm al-hadith

Study of the descendents of the Companions: On page ۴۹, he states that anyone .۱۷ who lacks knowledge on this subject is bound to make errors in regard to many .traditions

:(Ilm jarh wa ta'dil (lit. challenging the validity, and settlement, or amendment` .۱۸

.On page ۸۲, he states that this involves two distinct disciplines

Study of al-sahih and al-saqim (said of hadith): On page ۵۸, he states that this study .۱۹ .is different from `Ilm jarh wa ta'dil mentioned before

.Ilm fiqh al-hadith` .۲۰

.Study of the nasikh and mansukh in hadith .۲۱

Study of uncommon words in the text of hadith: On page ۸۸, he states that this .۲۲ study began after the period of the Atba' al-Tabi'in. Among those who pursued it were Malik, al-Thawri, Shu'bah, and others who came after them. The first to compile a work on the uncommon aspects of hadith (`Ilm ghara'ib al-hadith) was Nadr ibn .Shumayl

Study of the al-hadith al-mashhur (lit. famous): On page ۹۲, he points out the .۲۳ .distinction between al-hadith al-sahih (veracious hadith) and al-hadith al-mashhur

Study of the al-hadith al-gharib (uncommon): He states on page ۹۴ that it is related .۲۴ to the study mentioned above (no.۲۲); for there are various aspects of .uncommonness

Study of al-hadith al-mufrad (al-khabar al-wahid): He states on page ۹۶ that this .۲۵ study involves three kinds of hadith: firstly, those narrated by one from al-Madinah, Makkah or Kufah; secondly, those narrated by one of the Imams; thirdly, those .narrated by someone besides the above two

Study of apocryphal narrators: Study of those narrators who do not make a .۲۶ .distinction between the narrated text and their own words

Study of deficiencies found in hadith: On page ۱۱۲, he states that this study is .۲۷ distinct from `Ilm jarh wa ta'dil and the study of

al-saqim and al-sahih.

۲۸. Study of al-hadith al-shadh (lit. rare): On page ۱۱۹, he states that it is a tradition narrated from only one veracious narrator.

۲۹. Study of prophetic traditions which conflict with others, and which are relied upon by founders of one of the fiqh schools.

۳۰. Recognition of traditions which are not contradicted by any other.

۳۱. Study of the various schools of the muhaddithun.

۳۲. Study of the process of memorization of hadith (`Ilm mudhakarat al-hadith).

۳۳. Study and recognition of additional words in hadith.

۳۴. Study of al-tashif (slip of pen, misspelling, misplacement of diacritical marks etc.) in manuscripts.

۳۵. Study of such errors by the muhaddithun in manuscripts of their ahadith.

۳۶. Study of the lives of brothers and sisters of the Sahabah, the Tabi'un, and their descendents up to the present times.

۳۷. Study of the lives of the Sahabah, the Tabi'un, and Tabi' al-Tabi'in from whom not more than one narrator has transmitted.

۳۸. Study of the tribes of narrators, including the Sahabah, the Tabi'un, and Tabi' al-Tabi'in up to the present.

۳۹. Study of genealogies of the muhaddithun, from al-Sahabah up to the present. On page ۱۶۸, he says that study of genealogies has been recommended by the Prophet (S). On page ۱۶۹, he quotes this tradition on the authority of Abu Hurayrah:

(Know your genealogies, so as to fulfil your duties to your kin)[1].

۴۱. Study of the names of the muhaddithun: On page ۱۷۷, he says, “Abu `Abd Allah

Muhammad ibn Isma'il al-Bukhari has met the complete needs of this study by

---

This tradition is considered dubitable by the Shi`ah -۱

his book."

۴۲. Study of surnames (kuna pl. of kunyah) of the Sahabah, the Tabi'un, and their descendents up to the present. On page ۸۳, he says that the scholars of hadith have compiled many works on this subject.

۴۳. Knowledge of the homelands and regions of hadith narrators.

۴۴. Study of the mawali[۱] among the narrators of hadith from among the Sahabah, the Tabi'un and their descendents.

۴۵. Study of the lives, dates of death and birth of the muhadditun.

۴۶. Study of the titles of the muhaddithun.

۴۷. Study of contiguous narrators. On page ۲۱۵, he says that this study is different from that of al-akabir 'an al-asaghir; rather it relates to narrators who relate from those contiguous to them.

۴۸. Study of similarities between the tribes of narrators, their homelands, names, nicknames, and accomplishments. In this regard he mentions five secondary disciplines, such as the study of tribes, the study of their homelands, etc.

۴۹. Study of the battles of the Holy Prophet (S) and his epistles written to kings and others.

۵۰. Study of the well-known pioneers of hadith collection from among the Sahabah, the Tabi'un and their descendents.

۵۱. Study of the mode of classification of hadith into various chapters by the muhaddithun.

۵۲. Study of a group of narrators from the Tabi'un and their descendents, regarding whose reliability in case of al-hadith al-sahih the evidence is inconclusive.

۵۳. Study of those who received an ijazah from a scholar for transmitting ahadith[۲].

In addition to the above, there are other disciplines linked with the study of Arabic

---

Mawali (sing. mawla), or clients, is a term that was used to indicate inferior social - ۱ standing. The term was originally used for freed slaves by Arab Muslims and after Muslim conquests it was extended to a variety of non Arab peoples (Tr).

The description of the fifty two disciplines of ulum al-hadith mentioned here is a - ۲ brief adoption from Ma'rifat 'ulum al-hadith by Hafiz al Nishaburi, Hakim Abu `Abd Allah Muhammad ibn Abd Allah

morphology, syntax, and philology, as mentioned by al-Suyuti in his al-'Itqan(۱). In this regard, it may be mentioned that Ibn al-Nadim in his Kitab al-Fihrist, quoting Muhammad ibn Ishaq and other scholars, says that Abu al-'Aswad al-Du'ali, the first Arab grammarian, acquired it from `Ali ibn Abi Talib (A)(۲).

Following this, he quotes a statement from Abu Nasr that `Abd al-Rahman ibn Hurmuz is the foundation layer of Arabic studies and that Abu Sa`id al-Sirafi had confirmed this. Furthermore, Ibn al-Nadim explaining the origin of the name 'nahw' for Arabic syntax says that Abu al-'Aswad had asked for `Ali's (A) permission to formulate rules of Arabic grammar similar (nahw) to what `Ali (A) had done in his discourses.

Those who had learnt Arabic grammar from Abu al-'Aswad al-Du'ali, according to Ibn al-Nadim, are: Yahya ibn Ya'mur, 'Anbasah ibn Ma'dan and Maymun ibn Aqran(۳).

Sayyid Hasan al-Sadr, in his Ta'sis al-Shi`ah, writing about the origins of `Ilm dirayat al-hadith, says that the first to compile a work on this subject was Abu `Abd Allah Hakim al-Nishaburi, a Shi'ite (d. ۴۰۵/۱۰۱۴-۱۵), and Ibn Salah, who came after him, was his follower. However, al-Suyuti, in his Kitab al-wasa'il fi awa'il, states that Ibn Salah, Abu 'Amr `Uthman ibn `Abd al-Rahman (d. ۶۴۳/۱۰۵۱-۵۲), a Shafi'i from Damascus, was the first to work on `ilm dirayat a-hadith(۴). Evidently, al-Suyuti has shown complete indifference to the work of Abu `Abd Allah Hakim al-Nishaburi, who lived about two hundred years before Ibn Salah.

In Ta'sis al-Shi`ah, it is stated

۱- Al-Suyuti, al-'Itqan p. ۵

۲- Ibn al-Nadim, Kitab al-fihrist pp. ۵۹-۶۲

۳- Ibid., p.۶۲

۴- Sayyid Hasan al-Sadr, Ta'sis al-Shi`ah, p.۲۹۴

that the first to compile a book on the study of Islamic sects was al-Hasan ibn Musa al-Nawbakhti, a prominent scholar of the third century, who lived before Abu Mansur `Abd al-Qadir ibn Zahir al-Baghdadi (d. ۴۲۹/۱۰۳۷-۳۸), Abu Bakr al-Baqillani (d. ۴۰۳/۱۰۱۲-۱۳), Ibn Hazm (d. ۴۵۶/۱۰۶۲-۶۳), and al-Shahristani (d. ۵۴۸/۱۱۵۳-۵۴)(۱). The author of al-Adab al-Farisi not only confirms this, he also explicitly states that al-Hasan ibn Musa :al-Nawbakhti was a Shi'ite

Several men of the house of Nawbakht excelled in the Islamic sciences and became (great) scholars of the Imamiyyah Shi'ite sect and forerunners of its mutakallimin. To them goes the great credit of providing support for this sect on the basis of its kalam. Among them was Abu Muhammad al-Hasan ibn Musa al-Nawbakhti (d. ۳۰۰ or ۳۰۱ A.H.), the author of the book Firaq al-Shi`ah and al-'Ara' wa al-diyanat; also he was the first :(to write a book on the subject of al-milal wa al-nihal (study of nations and sects)(۲

The author of Tadrib al-rawi writing about the origins of `ilm 'istilahat al-hadith, says that the first to compile a work on this subject was Qadi Abu Muhammad al-Ramhurmuzi, the author of Kitab muhaddith al-fadil, followed by Hakim Abu `Abd .(Allah al-Nishaburi, Abu Nu'aym al-'Isfahani, and al-Khatib al-Baghdadi(۳

In regard to the history of the military campaigns (al-maghazi) of the Prophet (S), which is a part of `ilm al-rijal, the author of Ta'sis al-Shi`ah says that the first to write on this subject was Muhammad ibn Ishaq al-Matlabi. Elsewhere, he

---

Ibid., p.۲۳۴ -۱

Muhammad Muhammadi, al-'Adab al-farisi, pp.۱۱۵,۱۱۶; Lebanon -۲

Al-Suyuti, Tadrib al-rawi', p.۱۳ -۳

quotes a statement from Khulasat al-'aqwal relating to `Ubayd Allah ibn Abi Rafi', who was 'Ali's scribe, as being the first to write on the Prophet's battles(١). This is also confirmed by al-Najashi in his al-Rijal(٢). Al-Suyuti, however, in his Kitab al-wasa'il fi al-awa'il considers 'Urwah ibn al-Zubayr (d. ٩۴/٧١٢-١٣) as being the pioneer in writing .on al-maghazi

With regard to historiography, according to Kash al-zunun, the first to write on this subject was Muhammad ibn Ishaq (d. ١۵١/٧۶٨) the forerunner among the writers of al-.maghazi

According to al-Suyuti, the first to compile a musnad was Sulayman ibn Dawud Abu Dawud al-Tayalisi(٣). As to `ilm dirayat al-hadith, the first to write on this subject was Sayyid Jamal al-Din Ahmad ibn Musa ibn Tawus Abu al-Fada'il (d. ۶٧٣/١٢٧۴-٧۵), the teacher of `Allamah ibn Mutahhar al-Hilli. He formulated new Shi'ite terms in hadith .((such as al-sahih, al-hasan, al-muwaththaq, and al-da'if)(۴

Kinds of Hadith

In general, there are three basic kinds of hadith from the viewpoint of the Ahl al-Sunnah (al-Sahih, al-hasan, and al-da'if), and four basic kinds from the viewpoint of the Shi`ah (al-sahih, al-hasan, al-muwaththaq, and al-da'if). These are further classified both by the Shi`ah and the Ahl al-Sunnah. Following are some of these :general classifications

Al-sahih: It is a hadith free of any kind of fault related by several continuous chains .١ of veracious transmitters with more than one first recorder (ruwat 'adilun, dabitun .(ghayr shawadhdh)(۵

Al-hasan: It is a hadith which is well-known, and with reputable source (makhraj) .٢ and transmitters (ruwat)(۶). It has been

---

Sayyid Hasan al-Sadr, Ta'sis al-Shi`ah, pp.٢٣٢, ٢٣٣ -١

Al-Najashi, Ma'rifat ahwal al-rijal, pp.٣-۶ -٢

۳- Al-Suyuti, Tadrib al-rawi, p.۱۰۲

۴- Sayyid Hasan al-Sadr, Ta'sis al-Shi`ah, p.۲۹۵

۵- Al-Suyuti, Tadrib al-rawi, p.۲۲. See also Dehkhoda, Loghatnameh, vol. (ha'), p.۳۹۹

۶- Al-Suyuti, Tadrib al-rawi, p.۸۶

defined in these words in al-Jurjani's al-Ta'rifat:

Al-hasan is a hadith whose transmitters are reputed for their veracity and trustworthiness; however, it does not reach the station of al-hadith al-sahih.[1]

۳. Al-da'if: It is a hadith which does not have the qualities of either al-sahih or al-hasan.[2]

۴. Al-musnad: It is a hadith whose chain of transmission goes right up to the Holy Prophet (S).

۵. Al-muttasil (mawsul): It is a hadith whose all links in transmission are mentioned by the later transmitters.

۶. Al-marfu': It is a hadith which reaches one of the Ma'sumun, regardless of continuity in the chain of transmitters.

۷. Al-mawquf: It is a hadith which reaches the Sahabah, regardless of continuity in the chain of transmission.

۸. Al-maqtu': It is a hadith narrated from one of the Tabi'un.

۹. al-munqati': It is a hadith narrated from one of the Tabi'un.

۱۰. Al-mursal: It is a hadith narrated by one of the prominent Tabi'un saying 'The Prophet of God said....' so on and so forth. There are many of this kind of narrations.

۱۱. Al-mu'dal: It is a hadith whose two or more links in the chain of transmission are missing.

۱۲. Al-mudallas (lit. forged): It is of two kinds: firstly, in text (matn); and secondly, in the chain of transmission (sanad).

۱۳. Al-shadhdh: It is a tradition narrated by a veracious (thiqah) narrator that contradicts other traditions narrated by others.

۱۴. Al-gharib: It is of three kinds: gharib al-'alfaz (with uncommon words), gharib al-

matn (uncommon in content), and gharib al-sanad (uncommon with respect to the chain of transmission).

a.

p: ۴۲

۱- Dehkhuda, Loghatnameh, vol (ha') p.۳۹۹

۲- Al-Suyuti, Tadrib al-rawi, p.۱۰۵

Gharib al-'alfaz is a tradition containing problematic words.

b. Gharib al-matn is a tradition narrated by a single narrator belonging to the earliest narrators.

c. Gharib al-sanad is a tradition whose content is otherwise well-known.

۱۶. Al-mu'an'an: It is a tradition in which all the links in the chain of transmission are connected by the preposition 'an.

۱۷. Al-mu'allaq: It is a tradition in which the names of one or more transmitters are missing at the beginning end of the chain of transmitters.

۱۸. Al-mufrad or al-wahid: It is a tradition narrated by only one narrator, or by narrators belonging to only one location.

۱۹. Al-mudarraj: It is a tradition whose narrator includes his own words or that of another narrator in the text of the hadith.

۲۰. Al-mashhur: It is a tradition which is well-known amongst the muhaddithun.

۲۱. Al-musahhaf: It is a tradition whose text or name of transmitter (sanad) has been partially altered on account of resemblance with another similar text or name of transmitter.

۲۲. Al-'ali: It is a hadith with a short chain of transmission.

۲۳. Al-nazil: It is one opposite in character to the 'ali.

۲۴. Al-musalsal: It is a hadith all of whose narrators in the chain of transmission up to the Ma'sum fulfil the conditions of trustworthiness at the time of narration from the viewpoint of sound character and speech.

۲۵. Al-ma'ruf: It is a hadith whose meaning is well-known among narrators.

۲۶. Al-munkar: It is the opposite of al-ma'ruf.

Al-mazid: It is a hadith which either in text or sanad has something additional in .۲۷

p: ۴۳

.comparison with a similar hadith

Al-nasikh: Some ahadith, like the Qur'an, abrogate other ahadith. Al-nasikh is a .۲۸ .prophetic hadith which abrogates a former hukm of the Shari'ah

.Al-mansukh: is a hadith whose hukm is abrogated by al-nasikh .۲۹

.'Al-maqbul: It is a tradition which is accepted and practised by the Islamic 'ulama .۳۰

.Al-mushkil: It is a tradition containing difficult or problematic words or meanings .۳۱

Al-mushtarak: It is a tradition the name of one whose transmitters resembles that .۳۲ of a veracious and a non-veracious narrator. Study of such traditions calls for the .study of ` Ilm al-rijal

Al-mu'talif: It is a hadith in whose chain of transmission the name of a person .۳۳ mentioned therein can be read variously, though it is written identically in all those .cases

al-mukhtalif: It is a hadith in whose chain of transmission the name of a person .۳۴ mentioned therein can be read variously, though it is written identically in all those .cases

Al-matruh: It is a tradition which contradicts definite evidence (dalil qat'i) and is also .۳۵ .(unamenable to explanation (ta'wil

Al-matruk: It is a tradition in whose chain of transmission someone known to be a .۳۶ .liar is mentioned

Al-mu'awwal: It is a tradition which contradicts what is apparently true from the .۳۷ .(viewpoint of reason (aql), the Qur'an, and the Sunnah (naql

.Al-mubin: It is a tradition whose words in the text are used in their literal meaning .۳۸

.Al-mujmal: It is the opposite of al-mubin .۳۹

(Al-mu'allal: It is a tradition which gives the reason for a certain command (hukm .۴۰

of the Shari'ah.

۴۱. Al-mudtarib: It is a tradition that has been variously narrated either from the viewpoint of text or chain of transmission.

۴۲. Al-muhmal: It is a tradition all of whose transmitters are not mentioned in books on `Ilm al-rijal.

۴۳. Al-majhul: It is a tradition in which in spite of a continuous chain of transmission the sectarian affiliations of its transmitters are not known.

۴۴. Al-mawdu': It is a tradition forged by its narrator.

۴۵. Al-maqlub: It is a well-known tradition containing something counterfeit invented with the benign purpose of spiritual encouragement.

۴۶. Al-hadith al-ma'thur: It is a tradition narrated by later generations from their ancestors.

۴۸. Al-hadith al-qudsi: It consists of Divine Word, whose revelation unlike that of the Qur'an is not aimed as a miracle. (This kind of tradition has been discussed before).

۵۰. Al-'aziz: It is one of the thirteen kinds of al-hadith al-sahih and al-hadith al-hasan.

۵۱. Hadith za'id al-thiqah: It is another one of the various kinds of al-hadith al-hasan and al-hadith al-sahih(۱).

۵۲. Al-muwaththaq: It is a hadith whose transmitters are reliable, although some of them may not have been Shi'ite.

۵۳. Al-mutawatir: It is a tradition which has been transmitted from several narrators, so that it is impossible that it should have been forged. There are two kinds of this hadith: mutawatir in meaning, and mutawatir in words. However, if recurrence (tawatur) is in words, there may be chances of forgery.

Concluded; wal-hamdulillah.

Bibliography

.Abd al-Aziz, Da'irat al-Ma'arif al-'Imamiyyah`

Aqa Buzurg, al-Shaykh Muhammad Muhsin al-Tehrani, al-Dhari`ah ila tasanif al-Shi`ah.

,Ahmad Amin, Fajr al-'Islam

۱- About the classification of hadith see Al-Suyuti, Tadrib al-rawi, pp.۲۱ ff.; Hafiz al-Nishaburi, Kitab Ma'rifat 'ulum al-hadith, pp. ۱۰۸-۱۲۳; see also The Encyclopedia of Islam, pp.۲۳-۲۸, Dehkhuda, Loghatnameh, vol. (ha') pp. ۳۹۵-۳۹۹; al-Shaykh al-Baha'i, Nihayat al-dirayah, pp.۴ ff.

.Egypt ۱۳۴۷ A.R

.Amin, Sayyid Muhsin, A'yan al-Shi`ah, ۳rd ed

.Al-Baha'i, al-Shaykh, Nihayat al-dirayah, 'Imad al-'Islam Press ۱۳۲۴

.('Dehkhudi, Loghatnameh, vol. (ha

.Al-Dhahabi. Shams al-Din Abu `Abd Allah, Tadhkirat al-huffaz, India, ۲nd ed

Hajji Khalifah, Mustafa ibn Abd Allah, Kashf al-zunun 'an asami al-kutub wa al-funun, .۱۳۶۰/۱۹۴۰

.Ibn Hajar al-'Asqalani, Taqrib al-tahdhib

.Ibn Khaldun, `Abd al-Rahman, al-'Ibar, Beirut ۱۹۵۶

.Ibn Khallikan, Ahmad ibn Muhammad, Wafayat al-A'yan

Ibn al-Nadim, Muhammad ibn Ishaq, Kitab al-fihrist, Egypt ۱۳۴۸ A.H.; Persian trans. .Rida Tajaddud, Iran ۱۳۴۳

.Ibn Sa'd, Muhammad, Kitab al-Tabaqat al-kubra

.Al-Khatib, Muhammad 'Ajjaj, al-Sunnah qabl al-tadwin, Cairo ۱۳۸۳/۱۹۶۳

.Al-Kulayni, Muhammad ibn Ya`qub, al-Kafi, ۱۳۱۱ A.H

.(Al-Khalili, 'Abbas, Parto-e Islam (translation of Fajr al-'Islam and Duha al-'Islam

.Al-Muhammadi, Muhammad, al- Adab al-farisi, Beirut

.Al-Najashi, Ahmad ibn 'Ali, Ma'rifat ahwal al-rijal, Bombay ۱۳۱۷

Al-Nishaburi, Hakim Abu `Abd Allah Muhammad ibn `Abd Allah, Ma'rifat 'ulum al-.hadith, Cairo, ۱۹۳۷

Al-Saduq, al-Shaykh Abu Ja`far Muhammad ibn `Ali ibn Bibawayh al-Qummi, Man la

.yahduruh al-faqih, ۱۳۲۴

.Al.Sadr, Sayyid Hasan, Ta'sis al-Shi`ah

.Shanehchi, Kazim Mudir, `Ilm al-hadith, Masnhad University ۱۳۴۴

.Al-Suyuti, Jalal al-Din, al-'Itqan fi 'ulum al- Qur'an, Egypt

.Tadrib al-rawi, ۱st ed., al-Madinah ۱۳۷۹/۱۹۵۹ -

.Al-Tusi, Shaykh Abu Ja`far Muhammad ibn al-Hasan, al-Tahdhib

.Al-'Istibsar, Najaf ۱۳۷۶ AH -

.Kitab al-fihrist, Najaf ۱۳۵۹/۱۹۳۷ -

.Maktab-e Tashayyu', ۱۳۳۹

.The Catalogue of the Tehran University Library

.(The Encyclopedia of Islam (English

درباره مرکز

بسمه تعالی

هَلْ یَسْتَوِی الَّذِینَ یَعْلَمُونَ وَالَّذِینَ لَا یَعْلَمُونَ

آیا کسانی که می‌دانند و کسانی که نمی‌دانند یکسانند ؟

سوره زمر/ ۹

مقدمه:

موسسه تحقیقات رایانه ای قائمیه اصفهان، از سال ۱۳۸۵ هـ.ش تحت اشراف حضرت آیت الله حاج سید حسن فقیه امامی (قدس سره الشریف)، با فعالیت خالصانه و شبانه روزی گروهی از نخبگان و فرهیختگان حوزه و دانشگاه، فعالیت خود را در زمینه های مذهبی، فرهنگی و علمی آغاز نموده است.

مرامنامه:

موسسه تحقیقات رایانه ای قائمیه اصفهان در راستای تسهیل و تسریع دسترسی محققین به آثار و ابزار تحقیقاتی در حوزه علوم اسلامی، و با توجه به تعدد و پراکندگی مراکز فعال در این عرصه و منابع متعدد و صعب الوصول، و با نگاهی صرفا علمی و به دور از تعصبات و جریانات اجتماعی، سیاسی، قومی و فردی، بر مبنای اجرای طرحی در قالب « مدیریت آثار تولید شده و انتشار یافته از سوی تمامی مراکز شیعه» تلاش می نماید تا مجموعه ای غنی و سرشار از کتب و مقالات پژوهشی برای متخصصین، و مطالب و مباحثی راهگشا برای فرهیختگان و عموم طبقات مردمی به زبان های مختلف و با فرمت های گوناگون تولید و در فضای مجازی به صورت رایگان در اختیار علاقمندان قرار دهد.

اهداف:

۱.بسط فرهنگ و معارف ناب ثقلین (کتاب الله و اهل البیت علیهم السلام)

۲.تقویت انگیزه عامه مردم بخصوص جوانان نسبت به بررسی دقیق تر مسائل دینی

۳.جایگزین کردن محتوای سودمند به جای مطالب بی محتوا در تلفن های همراه ، تبلت ها، رایانه ها و ...

۴.سرویس دهی به محققین طلاب و دانشجو

۵.گسترش فرهنگ عمومی مطالعه

۶.زمینه سازی جهت تشویق انتشارات و مؤلفین برای دیجیتالی نمودن آثار خود.

سیاست ها:

۱.عمل بر مبنای مجوز های قانونی

۲.ارتباط با مراکز هم سو

۳.پرهیز از موازی کاری

۴.صرفا ارائه محتوای علمی

۵.ذکر منابع نشر

بدیهی است مسئولیت تمامی آثار به عهده ی نویسنده ی آن می باشد .

فعالیت های موسسه :

۱.چاپ و نشر کتاب، جزوه و ماهنامه

۲.برگزاری مسابقات کتابخوانی

۳.تولید نمایشگاه های مجازی: سه بعدی، پانوراما در اماکن مذهبی، گردشگری و...

۴.تولید انیمیشن، بازی های رایانه ای و ...

۵.ایجاد سایت اینترنتی قائمیه به آدرس: www.ghaemiyeh.com

۶.تولید محصولات نمایشی، سخنرانی و...

۷.راه اندازی و پشتیبانی علمی سامانه پاسخ گویی به سوالات شرعی، اخلاقی و اعتقادی

۸.طراحی سیستم های حسابداری، رسانه ساز، موبایل ساز، سامانه خودکار و دستی بلوتوث، وب کیوسک، SMS و...

۹.برگزاری دوره های آموزشی ویژه عموم (مجازی)

۱۰.برگزاری دوره های تربیت مربی (مجازی)

۱۱. تولید هزاران نرم افزار تحقیقاتی قابل اجرا در انواع رایانه، تبلت، تلفن همراه و... در ۸ فرمت جهانی:

۱.JAVA

۲.ANDROID

۳.EPUB

۴.CHM

۵.PDF

۶.HTML

۷.CHM

۸.GHB

و ۴ عدد مارکت با نام بازار کتاب قائمیه نسخه :

۱.ANDROID

۲.IOS

۳.WINDOWS PHONE

۴.WINDOWS

به سه زبان فارسی ، عربی و انگلیسی و قرار دادن بر روی وب سایت موسسه به صورت رایگان .

درپایان :

از مراکز و نهادهایی همچون دفاتر مراجع معظم تقلید و همچنین سازمان ها، نهادها، انتشارات، موسسات، مؤلفین و همه

بزرگوارانی که ما را در دستیابی به این هدف یاری نموده و یا دیتا های خود را در اختیار ما قرار دادند تقدیر و تشکر می نماییم.

آدرس دفتر مرکزی:

اصفهان -خیابان عبدالرزاق - بازارچه حاج محمد جعفر آباده ای - کوچه شهید محمد حسن توکلی -پلاک ۱۲۹/۳۴- طبقه اول

وب سایت: www.ghbook.ir

ایمیل: Info@ghbook.ir

تلفن دفتر مرکزی: ۰۳۱۳۴۴۹۰۱۲۵

دفتر تهران: ۸۸۳۱۸۷۲۲ ـ ۰۲۱

بازرگانی و فروش: ۰۹۱۳۲۰۰۰۱۰۹

امور کاربران: ۰۹۱۳۲۰۰۰۱۰۹